The Catechiſme

or maner to teache Childzen the christian religion. Made by the excellent Doctour and Pastour in Christes Church: IHON CALVIN. Wherein the Miniſter demaundeth the question, and the Chylde maketh answere.

EPHES. 2.

The doctryne of the Apoſtles and Prophetes is the foundation of Christes Churche.

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The Minister.

WHAT is the prynci-
pall and chiefe ende of
mans life?

The Childe.

To knowe God.

Mi. What moueth thée
to saye so?

Ch. Because he hath created vs, and placed vs in thys world to set forth his glory in vs. And it is good reason that we employ our whole life to his glory, seyng he is the beginning and fountayne therof. Whereunto mã was created & made.

M. What is then the chiefe felicitye of man?

C. Euen the selfe same, I meane to knowe God, and to haue hys glorye shewed forth in vs. The greatest felicitye that man can attayne to.

M. Why doest thou call thys, mannes chiefe felicitie?

C. Because that wythoute it our condicion or state were more miserable

A.y. then

then the state of brute beastes.

M. Hereby then we may euidently see that there can no suche miserie come vnto man, as not to liue in the knowledge of God.

C. That is most certayne.

The true knowledge of God.

M. But what is the true and ryghte knowledge of God.

C. When a man so knoweth God, that he geueth him due honour.

M. Which is the way to honour God aryght?

The ryghte manner to worship God standeth in. 4. pointes.

C. It is to put oure whole truste and confydence in hym: to studye to serue hym in obeying hys wyll: to call vpon hym in oure necessityes, seekyng oure saluation and all good thynges at hys hande, and fynally to acknowledge both wyth hearte and mouthe, that he is the lyuely fountayne of all goodnesse.

M. Well then, to the ende that these thinges may be discussed in order, and declared more at large, whiche is the first poynt?

2. Sunday.

C. To put our whole confidence in god.

M. How

Y. Howe may that be?

C. When we haue an assured knowledge, that he is almyghty, and perfectly good. The firste point of honoring God.

Y. And is that sufficient?

C. No.

Y. Shewe the reason.

C. For there is no worthynesse in vs why god should either shewe his power to helpe vs, or vse his mercifull goodnesse to saue vs.

Y. What is then further required?

C. That euery one of vs be fully assured in his conscience, that he is beloued of God, and that he will be both his father and Sauiour.

Y. Howe shall we be assured hereof?

C. By his owne worde, wherin he vttereth vnto vs hys mercye in Christ, and assureth vs of hys loue towardes vs.

Y. Then the very ground to haue sure confidence in God, is to knowe hym in our Sauiour Christ. The foundation of our faith.

C. Yea truely.

Y. Then briefely, what is the effecte of thys knowledge of God in Christ?

C. It is contayned in the confession of the fayth, vsed of all Christians which is commonly called the Crede of the Apostles: both because it is a briefe gathering of the Articles of that fayth, which hath bene alwaies continued in Christes Churche, and also because it was taken out of the pure doctrine of the Apostles.

The Crede of the Apostles.

M. Rehearse the same.

C. I beleue in GOD the Father almyghtye, maker of heauen and earth: And in Jesus Christ hys only Sonne our Lorde: Who was conceaued by the holy Ghoste, borne of the Vyrgin Marye: Suffered vnder Poncius Pylate, was crucifyed, dead, buryed and descended into hell: He rose agayne the thyrde daye from death: He ascended into heauen, and sytteth at the ryghte hande of GOD the Father almyghtye: From thence he will come to iudge the quycke and the dead.

I beleue in the holy Ghost: The holy Church vniuersall, the communion of

Saintes

Sainctes: The forgeuenesse of sinnes: The rysyng agayne of the bodyes, and life euerlastyng.

3. Sunday.

P. To the entent that thys confession maye be more playnely declared, into howe many partes shall we deuyde it?

The christian faith stãdeth in. 4. pointes.

C. Into foure principall partes.

P. What be they?

C. The fyrste concerneth God the father. The seconde is of hys Sonne Iesus Christ, wherein briefely also the whole hystorye of our redemption is rehearsed. The thyrde is, touchyng the holy Ghost. The fourthe, concerneth the Church, and Goddes giftes to the same.

P. Seing there is but one God, what moueth thée to make rehearsall of the father, the sonne. and the holy ghost as if there were thrée?

As cõcerning the trinitie.

C. Because that in the substaunce or nature of God, we haue to consider the father, as the fountayne, begynnyng and originall cause of al thynges: then secondly his Sonne, who is hys

euerlastyng wysedome, thyrdly the holy ghost, who is hys vertue and power, spred vpon al creatures, and yet nevertheles, remayneth alwaies wholye in hymselfe.

P. This is then thy meaning that there is no inconuenience at all, to vnderstande seuerally these three persons in the Godhead, who notwithstandyng is one, and not thereby deuided.

C. It is euen so.

P. Make rehearsall nowe of the fyrste part of the Crede.

The first part of the belefe

C. I beleue in God the father almighty maker of heauen and earth.

P. Wherefore doest thou call hym father?

C. I call hym so, hauing respecte to Iesus Christ, whoe is the euerlastyng word, begottē of god before al worldes, who beyng afterwardes openly shewed vnto the worlde, was euidently declared to be hys Sonne. Now seyng God is our Sauiour Christes father, it followeth necessarilye, that he is also our father.

P. Wha

M. What meanest thou by that, thou callest hym almyghtye?

What is mēt by this word almightie.

C. I meane not onely that he hath a power which he doth not exercise, but also that all creatures be in hys hande, and vnder his gouernaunce: that he disposeth all thynges by his pronidence: that he ruleth the worlde as it pleaseth him, and guydeth al thynges after hys owne good pleasure.

M. So then by thy saying the power of God is not ydle, but continually exercised, so that nothyng is done, but by him, and by his ordinaunce.

The power of god is not idle.

C. That is moste true.

M. Wherefore is that clause added, Maker of heauen and earth?

4. Sondaye.

C. Because he hath made hymselfe knowen vnto vs by hys workes, it is necessarye for vs to seeke hym oute in them. For oure capacitye is not able to comprehend his diuine substance therfore he hath made the worlde as a glasse wherein we may behold him, in suche sorte as it is expedient for vs to knowe hym.

Psalme. 104. Rom. 1.

Hebre. 11. A glasse wherein we may see God

M. Doest thou not comprehend al creatures in these two wordes, Heauen and Earth.

C. Yes verely, and they may right wel be contayned vnder these two words, seyng that al thyngs be either heauenly, or earthly.

M. And whye callest thou God onely Creator, seeyng that to order thynges and to conserue them alwaies in theyr state, is a thing of muche more importaunce, then to haue for one time created them?

C. By thys word creator it is not onelye meute that God dyd once create them, hauyng no further regarde to them afterwardes: but we ought to vnderstand, that as the worlde was made of hym in the begynnyng, euen so nowe he doeth conserue the same, so that heauen and earth, wyth the reast of the creatures coulde not continue in theyr state, yf hys power did not preserue them. Moreouer, seyng in thys manner he doeth mayntayne all thynges, holdyng them as it were in hys

Concerning the prouidence of god

in hys hand, it muste nedes followe, that he hath the rule and gouernaunce of all. Wherefore in that that he is Creator of heauen and earth, it is he that by hys goodnesse, power, and wysedome, doth gouerne the whole order of nature. It is he that sendeth rayne and drought, hayle, tempestes, and fayre wether, fertilitye, and barrennes, darth, and plentye, health and syckenesse, and to be short, he hath all thynges at commaundement, to doe hym seruyce at hys owne good pleasure.

Concerning the deuills.

Y. What sayest thou as touchyng the deuills and wicked persons: be they also subiecte to him?

C. Albeit that God doth not guyde them with hys holy Spyrite, yet he doth bridle them in suche sorte, that they bee not able to styrre or moue wythout hys permission and appoyntmente: yea, and moreouer he doth compell them to execute hys wyll, although it be agaynst their entent and purpose.

Y. To

M. To what purpose doth it serue thee to knowe thys?

C. The knowledge hereof doth wonderfully comfort vs. For we myght thynke oure selues in a miserable case if the deuils and the wicked had power to doe any thyng contrarye to Goddes will. And moreouer, we could neuer bee quyet in oure consciences, if we should thynke our selues to be in their daunger. But for somuch as we knowe that God bydeleth them faste, and chayneth them, as it were, in a prison, in suche wyse that they can doe nothyng but as he permitteth, we haue iuste occasion, not onely to be quyet in mynde, but also to receaue moste comfortable ioye, synce God hath promysed to be oure protectoure and defendour.

the deuill hath no power but by god

5. Sunday.

M. Goe to then: let vs come to the second part of our beliefe.

C. And in Jesus Christ hys only sonne our Lorde.

the seconde parte of the beliefe.

M. What is the effecte of thys parte?

C. It is to acknowledge the Sonne of God

God to be our Sauiour: and to vnder-
ſtand the meane, wherby he hath rede-
med vs from death, and purchaſed lyfe
vnto vs.

Y. What ſignifyeth thys word Jeſus, Ieſus
by which thou nameſt hym?

C. It is as much to ſay, as ſauiour: and
thys name was geuen vnto him by the
Angell at Goddes commaundemente. Mat. 1.

Y. What is that of more eſtimation,
then if that name had bene geuen vnto
hym by men?

C. Yea, a great deale: for ſynce Goddes
pleaſure was that he ſhoulde be ſo na-
med, he muſt nedes be our Sauiour in
dede.

Y. What ſygnifyeth then thys worde
Chriſt?

C. This word Chriſt doth expreſſe more Chriſt.
effectually his office, and doth vs to
wit, that he was annoynted of the fa-
ther, Kyng, Prieſt, and Prophet.

Y. Howe haſte thou the knowledge
hereof?

C. By the Scripture, which doth teach
vs that annoyntynge dyd ſerue for
theſe

these three offices, the whiche be attributed vnto hym in many places of the same.

Q. But what manner of oyle was it, wherwith he was annoynted?

C. It was no suche materiall oyle, as we vse, and as did serue in olde tyme, to the ordayning of Kynges, Priestes and Prophetes: but a farre more excellent oyle, euen the grace of Goddes holy spirite, whereof the outwarde annoynting in the olde Testament was a figure.

Q. What maner of kyngdome is that whereof thou speakest?

the kingdom of Christ,

C. It is spirituall, and doth consist in Gods worde, and in hys holy Spirite, wherein is contayned both righteousnesse and life euerlasting.

the Priesthode of christ Hebr. 7. 8 9. 10. 13.

Q. And what is his priesthode?

C. It is an office and authoritye to present hymselfe before God, to obtayne grace and fauour for vs, and to pacifie hys fathers wrathe by offeryng an acceptable sacrifyce vnto hym.

Q. Why callest thou hym a Prophete?

C. Because

C. Because that he came downe into the worlde as a chiefe ambassadour of God his father, to declare at large hys fathers will, and to finishe al reuelations and prophecyes. Wherein Christe was a Prophet. Esay.7. Hebre.1.

M. Commeth there any profyte vnto thée by those names and dygnityes of Christ. 6. Sunday.

C. Yea, they altogether belong to our comfort: for Christ did receaue al these of his father, to make vs partakers therof, wherby we might euery one receaue of hys fulnes. Iohn.1.

M. Declare thys thyng vnto me more at large. Ephes.4.

C. He receaued the holy ghost in full perfection, wyth all the giftes of the same, to bestowe them on vs & to distribute them vnto euery one of vs in the measure and quantitye that god knoweth to be moste meete, and so by thys meanes we drawe out of hym, as out of a fountayne all the spirituall gyftes that we haue. Christ is the fountaine of all goodnesse

M. To what vse doth the kyngdome of Christ serue vs. To what vse the kigdome of Christ serueth vs.

C. To

C. To set vs in libertye of conscience, to lyue godly and holily, that we beyng enriched with his spirituall treasures, and armed with his power, may be able to ouercome the deuill, sinne, flesshe and the worlde, which be pernitious enemies vnto our soules.

Y. What profit haue we of his Priesthoode?

The profyte of Christes Priesthoode Hebr, 7. 8. 9. 10. 13. Rom, 12.

C. First, by this meanes he is our Mediatour to bryng vs into the fauoure of God hys father: and agayne hereby we haue a free entrye to come in and shewe oure selues boldly before God, and to offer vp our selues with all that belongeth vnto vs, for a sacrifyce. And in thys poynt we are fellowes, after a sort of, hys Priesthoode.

Y. The vtilitye of hys offyce, in that he is a Prophete, is yet behinde.

Wherefore Christe was a Prophet.

C. Synce our Lorde Jesus hath receaued thys office to become the Maister and teacher of his flocke, the end of this dygnitye is to bryng vs to the ryghte knowledge of the Father, and of hys truth, so that we myght become Gods

houſholde ſcholers and of hys familye.

M. Thys is it then that a man maye briefely gather of thy wordes, that this name Chriſt doth include three ſundry offices, the which God hath geuen vnto his Sonne, to the entent to beſtowe the fruite and profit of the ſaint vppon hys electe.

C. It is very true.

M. By what reaſon calleſt thou Chriſt the only ſonne of God, ſynce God doth name all vs alſo hys children?

7. Sunday.

Chriſt the only Sonne of God.
Iohn. 1.
Epheſ. 1.
Hebr. 1.

C. As touchyng that, that we are gods children, we are not ſo of nature, but only by hys fatherly adoption, and by grace; in that God doth accepte vs for hys children: now, our Lord Ieſus being begotten of the ſubſtance of hys father, and being of the ſelf ſame nature, may iuſtly be called Gods only ſonne, for that there is none other that is ſo by nature.

M. This is then thy meaning that thys honoure pertayneth peculyarlye to hym alone, as to whom it belongeth by nature, the which notwithſtandyng

he hath by free gifte of hys goodnesse communicated vnto vs in that we are his membres.

C. It is euen so: and therfore in respect of that hys communicatinge wyth vs the scripture calleth Christe in another place, the firste borne among many brethren.

Rom. 8. Colos. 1.

Y. Why callest thou hym our Lorde?

C. Because he is appoynted of the father to haue lordshippe ouer vs, and to rule in heauen and earth, and to be the head of men and angels.

Y. What is the meanynge of that that foloweth?

C. It declareth after what sorte the Sonne of god was annoynted of hys father, to become our sauioure: that is to saye: he toke vpon him our flesshe and therein fulfilled all thinges necessarye for our redemption, accordynge as they be here rehearsed.

the anointig of christ.

Y. What meanest thou by these two clauses, conceyued by the holy ghost Borne of the virgin Mary?

C. That he was fashioned in the virgins

christ became very man.

gins wombe, taking very substance & manhode of her; that he myght thereby become the sede of Dauid, as the Prophetes had before signifyed; and yet notwythstandynge all thys was wrought by the secrete and meruelous power of the holy ghost, wythout the company of man. Psal. 32. Mathe. 1. Luke. 1.

M. Was it then nedefull that he shulde take vpon him our very flesshe?

C. Yea verely: for it was conuenient that mans disobedience againste God shuld be purged in the nature of man. And moreouer yf Thrysste had not ben partaker of our nature, he had not bene a meete mediatour to make vs at one with god his father. Rome. 5. 1. tim. 2. Hebre. 4.

M. Then thys is thy sayinge, that it behoued that Christe should become very man, to the end he myght execute the office of a Sauiour, as in our person.

C. Yea verely: for we muste borowe of hym all that whyche is lackynge in our selues: for thys our default could not otherwise be remedied. christ hath performed that whiche lacked in vs.

M. But for what cause was this thing wrought by Goddes holye Spyrite and not rather by the companye of man, accordyng to the order of Nature?

Christ was cõceaued by the spirite of God.

C. Because the sede of man is of it selfe altogether corrupted wyth synne, it behoued that thys conception of Christ should be wrought by the power of the holy ghost, whereby our sauiour might bee preserued from all corruption of synne, and replenished with all maner of holynesse.

M. So then by these sayinges it is euedently declared vnto vs, that he which shoulde purifye and clense other from fylth of synne, muste be hymselfe free from all spottes thereof, and euen from hys mothers wombe dedicated vnto God in purenes of nature, so that he may not be giltye of that corruption, wherwith the whole stocke of man is infected.

C. I meane so.

8. Sonday.

M. Wherefore speakest thou of hys death immediatlye after hys byrth, and

and leauest oute the whole history of hys lyfe?

C. Because there is nothyng mencioned or spoken of in our Crede, but that which peculiarly belongeth to the substance of our redemption.

M. Why is it not sayd playnely in one worde, that he dyed, withoute any speakyng of Poncius Pylate, by whose iudgement he suffered?

C. This was not only to make the history of Christes passion to haue more euident assurance, but also to declare vnto vs, that he was condemned to death by a iudge.

M. Howe so?

C. He died to suffer the paine that was due vnto vs, that we might be thereby deliuered from the same. Now for so much as we were guilty before Gods iudgement as wicked misdoers, Christ toke vpon hym our persons and vouchsaued to shew hymself before an earthly iudge, and to be condemned by hys mouth, that thereby we myght be cleared before the iudgement seat of God.

Christ was condemned to cleere vs.

Mathe.27. Luke.23.

P. Notwithstanding Pilat doeth pronounce hym innocente, and so by that he doeth not condemne hym as worthy of death.

C. Pilate dyd bothe the one and the other: fyrst he was pronounced innocente and iuste by the Iudges owne mouthe, to signifie that he suffered not for hys owne desert, but for our trespaces: and yet wythall the same iudge dyd geue solemnelye the sentence of death agaynste hym, to testifie and expres, that he is oure true pledge and raunsome, as he who also hathe taken vnto hym oure condemnation, to deliuer vs from the same.

christ was condemned for vs.

christ was our ransom.

P. That is well said: for yf he had bene a synner in deede, he had not bene meete to haue suffered deathe for the offenses of other: and neuertheles to the ende that we myghte be clearelye quit by hys condemnation, it was necessarye that he should be counted as amonge the wicked.

Esai.53.

C. So I meane.

9. Sondaye.

P. Where thou saiest, Christ suffred on the

the crosse, was that kynde of death of moore importaunce, then yf he had bene other wyse put to death?

christ toke vp on him selfe the curse due vnto vs, that we might be fre. Gala. 3. Deut. 21.

C. Yea verely: and touchyng that matter, sayncte Paule sayth, that he was hanged on a træ, to the intentent that he myghte take vppon hym our curlse, and so discharge vs: for that kynde of death was accursed of God.

M. What? is it not a greate reproche and dishonour vnto our Lorde Jesus to saye that he was accursed, and that before God?

C. No not a whit: for he through hys almyghtye power, by takyng the curse from vs vnto himselfe, did in such sorte make it voyde and of none effecte, that he hym selfe neuertheless continued still so blessed, that he was able to fulfyll vs also wyth his blessynges.

M. Declare that that folowth.

C. In so muche as death was a punishement appointed vnto man for sin, therefore oure Sauiour Chryste dyd suffer death, and by sufferynge, ouercame it. And to the intente also to

christ euen in suffring death, vanquished death.

Make it the more certaynely knowen vnto vs, that his death was not counterfayt, it pleased hym also to be buryed after the common manner of men.

M. But it appeared not that any profit commeth to vs, by thys that Christ hath won the victorye of death, seeyng that we notwythstandyng cease not to dye.

The death of the faithful is a righte passage to lyfe euerlasting,

C. That doth not hynder: for the death of the faythfull is nowe nothyng ells, but a ready passage to a better lyfe.

M. It followeth then necessarily hereof, that we oughte in no wise to be afrayde of death, as thoughe it were a dredfull thyng, but rather it behoueth vs willyngly to walke the trace of our head and captayne Jesus Christ, whoe as he perished not by death, so will he not suffer vs to perishe thereby.

C. It is euen so.

M. What is the sence of that clause, He descended into hell?

10. Sunday.

The vnderstading of thys, Christ wente

C. That Christ dyd not only suffer naturall death, which is a seperatiō of the soule from the body, but also that hys soule

soule was in wonderfull distres, indu- downe into
ryng greuous torments, which Saint hell.
Peter calleth the sorowes of death. Actes.2.

M. For what consideration sustayned he those paynes, and in what sorte?

C. Because he presented hymselfe before the iudgement seate of God to satisfye for sinnes, it was necessarye that he should fele thys horrible torment of conscience, as if God had vtterly forsaken hym, yea, as thoughe God had bene hys extreme enemy: and beyng in thys extremitye, he cryed to hys Father: My God, my God, why haste thou forsaken me? Math.27. Mark.15.

M. Why? was God thē angry with him?

C. Nay, howbeit it was mete that God shoulde punyshe hym in suche sorte, to performe the wordes of Esay, that he was beaten with the hand of his father for our synnes, and that he was wounded for our transgressions. Esay.53. 1.Pet.2.

M. But howe coulde it be that he was in such dreadfull anguyshe, as though God had vtterly forsaken him, seing he was God hymselfe.

C. We muſte vnderſtande that he was in ſuche diſtreſſe onelye as touchynge hys humanitie. And to the entente that he myghte fæle theſe panges in hys manhode, hys Godheade dyd in the meane tyme for a lyttle ſpace kepe it ſelfe cloſe, that is to ſay, it dyd not ſhewe the myghte thereof.

Y. But howe coulde thys be, that Chriſte who is the Saluation of the worlde, coulde be vnder ſuche condemnation?

C. He was not ſo vnder it, that he ſhoulde continue in the ſame: for he hathe in ſuche wyſe felt theſe terrors, whyche we haue ſpoken of, that he was not ouercome of the ſame, but hathe rather thereby made battell agaynſte the power of hell, to breake and deſtroye it.

The differēce betwene the anguiſhe of chriſts ſpirit, & the conſcience of the wicked.

Y. Hereby then we ſee the difference betwene the griefe of mynde, which Chriſte dyd ſuffer, and that which the impenitente ſynners doe abyde, whome God doth puniſhe in hys terryble wrathe, for that verye payne,

which

whych Chriſte ſuſteyned for a tyme, the wycked muſte indure contynually: and that whych was vnto Chryſte but a pricke, is vnto the wycked in ſteade of a glaiue to wounde theym to death.

C. Truth it is, for our ſauiour Chriſt euen in the myddes of hys tormentes dyd not ceaſe to put a full truſte euermore in GOD his father: but the damned ſynners doe deſpayre: yea, they deſpite GOD, in ſo muche that they blaſpheme his maieſtye.

11. Sondaye.

P. Maye we nowe gather by thys what profite commeth to the faythfull, by the death of Jeſus Chriſt?

The profite & vertue of chriſts death ſtandeth in 3. poyntes.

C. Yea verye well: and firſte of all, we ſee that it is a ſacrifyce wherewyth he hathe fullye ſatiſfied hys Fathers iudgement in our behalfe, and therby alſo he hathe appeaſed goddes wrathe, and hathe brought vs into hys fauour agayne: ſecondlye, that hys bloude is a waſhynge of oure ſoules, from all maner of ſpottes: and fynallye, that he hath ſo cleane wiped away our ſinnes

through

through hys death, that God wyll neuer hereafter haue remembraunce of them, so that the obligation which was against vs, is now cancelled and made voyde.

M. Haue we none other profit of hys death?

C. Yes verely: that is, if we be true members of Christ, oure olde man is crucifyed, and oure fleshe is mortifyed to the ende that none euyll lustes doe hereafter beare rule in vs?

1. Pet. 3.

M. Expounde the Article followyng.

C. He rose the thyrde daye from death, to lyfe, wherein he shewed that he had gotten the victorye of death and synne. For through hys resurrection he swallowed vp death, he brake asunder the chaynes of the deuill, and fynally he destroyed all hys power.

M. Tell me howe many wayes thys resurrection of Christe dooeth profyte vs?

The benefite and vertue of Christes re-

C. Three manner of wayes. The first that we haue fullye obtayned to bee ryghteous thereby: secondly, it is a sure

sure gage of oure immortalitye: thirdly, that if we be in dede trulye partakers of hys resurrection, we ryse nowe in thys present worlde, into a newe kynde of lyfe, whereby we serue God only, and lead our liues agreable to hys will.

surrection standeth in. 3. poyntes. Rom. 4. 6. cor. 15. 1.

M. Let vs goe forwarde to the reast.

C. He ascended into heauen.

12. Sondaye.

M. Wente Christ vp into heauen, in suche sorte that he is no longer in the earth.

christ ascēded into heauen.

C. Yea: for when he had perfourmed wholy all thynges that were enioyned hym, by the commaundementes of hys father, and had accomplyshed all that was necessarye for oure saluation, it was not nedefull that he shoulde remayne anye longer in the worlde.

M. What profyte haue we by hys ascension?

C. We receaue double profyte thereby: for synce that our Sauiour Christ is entred into heauen in oure name, euen in lyke maner as he came downe

the profit of christes ascension standeth in. 2. poyntes.

from

from thence for oure sakes, he hathe thereby made an open entrye into the same place for vs, giuinge withall an assured knowledge, that the gate of heauen is nowe open to receyue vs, whyche was before shutte throughe our synnes. The seconde profite is, that he appeareth in the sighte of god the Father, to make intercession for vs, and to be oure aduocate, to make answere for vs.

Rom.8i
Hebre.7.
1.iohn.2,

M. But is oure sauiour Christe so ascended into heauen, that he is no more here with vs?

Math.28.

C. No not so: for he hymselfe promiseth contrarye: that is, that he wyll be presente wyth vs, vnto the worldes ende.

M. Is it ment of hys bodyly presence that he maketh promes so to continue with vs?

C. No verely: for it is an other matter, to speake of hys bodye, whyche was taken vp into heauen, and of hys power, whyche is spredde abroade, throughout the whole worlde.

Luke.24.
Actes.1.

M. De-

M. Declare the meanynge of thys sentence, He sitteth at the ryghte hande of God the father.

C. The vnderstandynge of that is, that he hathe receyued into hys handes, the gouernaunce of heauen and yearth, whereby he is kynge and ruler ouer all. Math. 28.

M. What sygnyfyeth thys worde, ryghte hande, and the sittynge at the ryghts hande.

C. It is a similitude, or a maner of speache, borowed of yearthlye Pryn- to sit at the
ces, whyche are wonte to place on right hand
theyr righte side, such as they substi- of God.
tute next vnder them, to rule in theyr name.

M. Then thou meanest nothynge ells thereby, but that which saint Paull Ephes. 1.
speaketh, that he was appoynted Phil. 2.
heade of the church, set in authoritie aboue all powers, and that he hath receyued a name or dignitie passynge all other.

C. Euen so it is. 13. Sun-

M. Go forwarde to the residue. daye.

C. From

C. From thence he wyll come to iudge the quicke and the dead, that is to saye, he wyll come downe from heauen, and shewe hymselfe vysibly once agayne in iudgement, as he was seene to ascende.

Actes.3.
1.cor.15.
Hebre.10.
1.thes.4.
Actes.1.

Y. Seing the iudgement of God shall be in the end of the worlde, howe may that be, which thou sayest. Some shalbe alyue, and other some shalbe dead, since it is a thing appoynted vnto all men to dye once?

Hebre:9,

C. Saincte Paule maketh aunswere to thys question hymselfe, saying: that they whiche at that tyme shall be lefte alyue, shalbe sodaynly chaunged, to the ende that their corruptible nature being abolyshed, they maye be clothed wyth incorruption.

1.cor.15.
1.Thes.4

Y. Thy meanyng is then, that thys chaunge shall be vnto them, in stead of a death, in somuch as it shal abolisshe their former nature, and make them ryse agayne in a newe state.

C. Truth it is.

Y. Doe we receaue any comforte by thys

thys, that our Sauiour Chriſte wyll come ones to iudge the worlde?

C. Yea verelye and that greate: for wee are taughte certaynelye that hys commynge at that tyme, ſhall be onelye for our ſaluation. Hebre. 9.

M. Then there is no cauſe, why we ſhoulde be affrayed of the daie of Judgemente, or that we ſhoulde tremble therefore?

C. No truely: for ſo muche as we ſhall appeare before none other Judge but hym, who is our aduocate, and hath taken vpon him to defend our cauſe. Chriſt ſhall iudge vs, and anſwer for vs

M. Lette vs nowe come to the thirde parte. 14. Sondaye.

C. That concerneth oure fayth in the holye Ghoſt. the third part of the crede. Of the holye ghoſt and his giftes.

M. And to what purpoſe doeth it ſerue vs?

C. It doeth vs to vnderſtande, that euen as God hathe redemed vs, and ſaued vs in Jeſus Chriſte, euen ſo it pleaſed hym, to make vs partakers of hys Redemptyon and Saluation, throughe his holye ſpirite.

M. Howe so?

C. In lyke maner as the bloude of Chryste, is the onely purgation of our soules: euen so the holye ghost muste sprynkle oure consciences wyth the same to make them cleane.

1. Pet. 1.
1. iohn. 1.
Psal. 51.

M. This nedeth a more euident declaration.

Rome. 5.

C. It is to say, that the spirite of God dwellyng in our heartes, doeth make vs feele the vertue of oure Lorde Jesus: for it is he that doeth open the eyes of oure hearte, to beholde christes benefites towardes vs, he doeth seale them in oure heartes: and thys spirite doeth also regenerate vs, and make vs newe creatures in suche sorte, that by hys meanes we receyue all those giftes and benefites, whyche be offered vnto vs in christ our sauiour.

Ephe. 1.

15. Sondaye.

M. What foloweth nowe nexte?

The fourthe part which is of the church, what the church is.

C. The fowerth parte of our beliefe, where it is sayde, I beleue that there is an holy vniuersall churche.

M. What is the churche vniuersall?

C. It is the bodye and folowshyppe of them

them that beleue, whom GOD hath ordayned and chosen, vnto lyfe euerlastynge.

M. Is it necessarie that we beleue this article?

T. Yea, vnlesse we mynde to make Christes deathe of none effecte, and make all those thynges to no purpose whyche we haue rehearsed alreadye for all Christes doynges proue there is a churche.

M. Thys is then thy sayinge, that all whiche hetherto hathe beene declared doeth touche the cause, and grounde of oure saluation, in so muche as god hathe receyued vs into hys fauour by the meane of oure Sauioure Jesus Christ, and hathe stablished thys grace in vs, throughe hys holye spirite: but nowe the effecte that commeth of all thys, is declared vnto vs, to giue thee more euident assuraunce thereof.

For what purpose christ suffred death.

T. It is euen so.

M. What meanest thou by callynge the churche holy.

T. I call the Churche holye in thys

sense, because that those, whom GOD hathe chosen, he iustifyeth and reformeth vnto holynesse, and innocencie of lyfe, to make hys glorye to shine in them: and also oure Sauiour Chryst hathe sanctifyed hys Churche, whyche he redeemed, to the ende it myght be glorious and without spotte.

Rom. 8. Ephes. 1. Ephes. 5.

Q. What meaneth thys worde, Catholike, or vniuersall?

the meaning of this word catholike. 1. cor. 12. Ephes. 4.

C. It serueth to putte vs in remembraunce, that as there is but one head of the faythefull, euen so it behoueth them to be knitte together in one bodye, so that there be not dyuers churches, but one Church onelye, dispersed throughout the whole worlde.

the communion of the faithfull.

Q. Declare as touchinge the Communion of Sainctes.

C. That clause is putte to, for a more playne declaration, of the vnitye of the members of Chrystes Churche. Moreouer, it doeth vs to vnderstande that all the benefites that Chryste hath geuen to hys churche, belonge to the profyte and Saluacion of euerye

faythfull person, for so muche as they haue all a communitie together.

Q. But is thys holynes of the churche nowe alreadye perfect? 16. Sondaye.

C. No verelye, for it is in continuall battell, so longe as it is in thys world, and laboureth alwaye vnder imperfection and infirmities, whyche shall neuer be cleane taken awaye, vntyll it be altogether coupled to her heade Christe, by whom it is perfectlye sanctified. Ephes. 5.

Q. Is there none other waye to knowe thys churche, but by fayth?

C. Yes verelye: there is a churche, whyche may bee seene to the eye, for so much as GOD hath giuen sure tokens, by the whyche we may knowe the same: but here in thys place mention is made properlye of that churche whyche he hath chosen by hys secret election to euerlastynge lyfe: the which can not be perfectlye discerned by our senses.

Touchynge the forgiuenes of sinnes

Q. What is there more?

C. I beleue the remission of our sinnes.

C.iij. Q. What

Y. What is the proper signification of thys worde remission.

C. That God doeth freelye forgyue all the sinnes of them, whyche beleue in hym, in suche sorte, that they shall neuer be called to any acompt, to receyue anye punishemen therefore.

Y. It is easye then to bee gathered of thys, that we doe not merite by oure owne satisfaction, that GOD shoulde pardon our sinnes.

C. We say trewe: for our sauiour Christ hathe made satisfaction, by sustayninge the payne due vnto the same: for we of oure parte bee not able to make anye recompence to GOD, but of hys mere liberalitye, we obtayne thys benefite freelye.

Y. Wherefore doest thou make mencion of remission of sinnes, immediatlye after that thou hast spoken of the Churche:

there is no remission of sinnes without the body of the church

C. Because that no man can receyue forgeuenesse of hys synnes, vnles he be ioyned in the felowshyppe of Gods people, and so continue in the vnitye

of

of Chrystes bodye euen to the ende, like a trew member of hys church. Esai.46. Ezech.13. Ioel.2. Gene.8. 1.Pet.3.

Y. By thys sayinge, then without the Churche there is nothynge but helle, death, and damnation.

C. That is most certayne: for all such as doo deuide them selues from the bodye of Christe, to breake the vnitye thereof by sectes, are vtterlye destitute of all hope, to enioye euerlasting lyfe, whyles they kepe them selues so deuided.

Y. What foloweth more. 17. Sonday.

C. The risinge againe of the bodye, and lyfe euerlasting.

Y. Whereto serueth thys artycle in our beliefe?

C. To teache that oure felicitie consisteth not in anye thinge vppon earth, the whyche knowledge maye serue vs for two necessarye purposes. Firste it serueth to teache vs to passe thorowe thys transitorye worlde, as throughe a straunge countrey, settyng not by yearthlye thynges. Secondlye, it putteth vs in comforte, that al- Of our resurrection.

thoughe as yet we doe not fullye enioye the fruite of that Grace, whyche oure Lorde God hath freely gyuen vs in Chriſte, that yet we oughte not to bee diſcouraged, but patientlye to waite for hym, vnto the tyme that he ſhall appeare.

M. What ſhalbe the maner of our reſurrection?

1.cor.15. C. All they whyche bee deade before that tyme, ſhall then take their owne bodyes agayne vnto them: Howbeit they ſhall bee of an other ſorte: that is, they ſhalbe no more ſubiecte to death or corruption: and yet notwithſtandyng, they ſhalbe of the ſelfe ſame nature and ſubſtaunce as before: and ſuche as ſhall then remayne alyue: GOD wil rayſe them vp marueilouſly, and ſodaynelye chaunge theyr bodyes, in the twinklinge of an eye, as we haue ſayed before.

M. Shall not the wycked be as well partakers of thys reſurrection, as the faythefull?

C. Yes verelye; but they ſhall bee in condi-

condition farre vnlike: for the faythefull shall ryse agayne to euerlastynge ioye and saluation, and the other to euerlastinge deathe and dampnation. Math.25. Iohn.5.

M. Wherefore is there mention made of life euerlasting, and not of hell?

C. Because the Crede is a briefe sume of oure faith, conteyninge, in as fewe wordes as can be, that that belongeth peculiarlye to comforte the consciences of Gods faythefull: therefore Gods benefytes, whyche he frælye bestoweth vppon his people, be rehearsed onelye, wythout anye mencion of the wicked, who are cleane shutte out of hys kyngdome.

M. Synce we haue the foundation, whereuppon oure fayth is buylded, we maye well gather hereof, what is the ryghte faythe. 18. Sundaye.

C. Yea verelye that is to saye, it is a sure persuasion, and a stedfast knowledge of goddes tender loue towardes vs, accordyng as he hath plainely vttered in hys Ghospell, that he wyll be bothe a Father, and a Sauiour vnto What thinge liuely fayth is.

vs, throughe the meanes of Jesus Christe

Q. Doeth faithe stande in our power: Either is it a free gift of God:

C. The scripture teacheth vs, that it is a speciall gyfte of the holye Ghoste, and verye experience doeth also confirme the same.

Q. Howe so:

C. For the feeblenesse of oure wittes is suche, that we can by no meanes attayne vnto the spirituall wisedome of GOD, the whyche is reueiled vnto vs by faythe: and oure heartes are naturally inclined to a certaine distruste, or at leaste a vayne truste, eyther in oure selues, or in other creatures: but what tyme Goddes spirite hathe lightened oure heartes, and made vs able to vnderstande Goddes wyll (the whyche thynge we can not attayne otherwyse) then doeth he arme vs also wyth a stedfaste confydence in his goodnesse, sealynge the promyses of Saluation in our hartes.

this faithe maketh vs.

Q. What profite commeth to vs thorow

row this faith, when we haue it:

C. It doeth iustifie vs before GOD, and maketh vs enheritours of euerlastynge lyfe.

sure of our righteousnes.

Y. Is not a man then iustifyed thorowe good workes, yf he liue holilye, and in the obedience of Gods will:

C. If anye manne were so perfecte before God, he myghte worthely be called ryghteous: but for so muche as we are all wretched sinners in the sighte of GOD, we are dryuen to seke els where, for a worthynes to make aunswere for vs to Gods iudgement.

Y. But be all oure workes so dispraued, that they can merite nothynge at all for vs before God:

19. Sunday.

C. Fyrste, all suche workes as wee doe of oure selues, by oure nature, are vtterlye corrupte: whereof it followeth necessarilye, that they can not please GOD, but rather doe prouoke hys wrathe, and he condempneth them euerye one.

All mannes workes be damnable, vntil they be regenerate thorough Gods sprit.

Y. This is then thy sayinge, that vnto the tyme that GOD hath receyued

v:

Math.7. vs to mercye, and regenerate vs by hys spirite, we can doe nothynge but sinne: euen as an euyll tre can bringe forth no fruit, but that that is euyll.

C. Euen so it is: for althoughe oure workes make a fayre shew to mannes syghte, yet they are wycked before God, so longe as the heart is nought vnto the whyche GOD chiefye hath respecte.

P. Hereby then thou doest conclude, that it lyeth not in oure power, to preuent GOD with our merites, and so to prouoke hym to loue vs, but muche rather we thereby doe styre him to be more and more angry agaynste vs.

Tit.3. C. Yea surelye: and therefore I saye, that wythoute anye consideration of our owne workes, he doeth receyue vs into hys fauoure, and of his bountifull mercye, through the merites of oure Sauiour Christe, accoumptinge his righteousnes to be oures, and for hys sake imputeth not oure faultes vnto vs.

P. What meanest thou then, that a man

man is iustified by fayth:

C. For as muche as through beleuing that is, receyuinge wyth an assurance of the harte, the promises of the Ghospell, we enter into possession of thys righteousnesse.

M. Thys is then thy meanynge, that as GOD doeth offer ryghteousnes vnto vs by hys Ghospell, so the onelye waye to receyue it is faythe.

C. So I meane.

M. Well then, after that GOD hath once receyued vs into hys fauour, be not the workes, whyche we doe by the vertue of hys spirite, acceptable vnto hym:

20. Sunday. The good workes which proceade only of faith.

C. Yes verely, because he doeth of his free goodnes so accepte them, and not because theyr worthynesse doeth deserue so to be esteemed.

M. Howe is it that they be not worthy of them selues to bee accepted, synce they procede of the holy Ghost:

C. Because there is mixed some fylth throughe the infirmitie of the fleeshe, whereby they are defiled.

M. By

The waye to doe good workes, which please god

M. By what meanes then are they made acceptable vnto God?

C. By faythe onelye, whereby a man is assured in his conscience, that God wyll not straitlye examine hys workes, nor trye them by the sharpe rigoure of hys Justice: but that he wyll hyde the vnperfectnesse, and the vncleane spottes that be in them, wyth the pureness of oure sauiour Christe, and so accoumpt them as perfect.

M. Maye we saye then, that a christian is iustifyed by hys workes, after that GOD hath called him, or that he doth merite through them goddes fauor or the procurement of life euerlasting?

Psal. 143. C. No verelye: but rather it is sayed that no man liuynge shall be iustifyed in Goddes sight; and therfore we must praye, that he doe not enter into iudgement with vs.

M. Thou meanest not hereby, that the good dedes of the faythefull, are vnprofitable?

C. I meane nothynge lesse: For God promyseth to rewarde them largelye, both

bothe in thys worlde, and in the lyfe to come: and yet thys notwythstandynge, those rewardes of God be not gyuen for oure worthye deserttes, but onelye bycause it pleaseth God of hys goodnesse to loue vs freelye, and so to couer and forgette our fautes, that he wyll neuer call them anye more to remembraunce.

A. Maye we be Iuste, without good workes?

A ryght faith is neuer idle.

C. That is not possible: for to beleue in Christe, is as muche to saye, as to receyue Christe in suche sorte, as he doeth gyue hymselfe vnto vs: nowe thys is an euident thynge, that Christ doeth not onelye promes to delyuer vs from deathe, and to restore vnto vs, the fauoure of GOD his father, throughe the onelye merites of his innocencye, but also he promyseth to make vs newe creatures by hys holye spirite, to the ende that we shoulde leade an holye conuersation in all good workes, so that these muste be ioyned together, excepte we woulde

What it is to beleue in Christ.

diuide

deuyde Chryst from hymselfe.

M. Then I see, that it is so farre from the office of fayth, to make men dyspysers of good dedes, that it is the very roote, whence all good workes doe spryng.

the effect of the gospell is faith & repentaunce.

C. It is moste certayne: and for thys cause the doctryne of the Gospell doth consiste in these two poyntes, faith and repentaunce.

21. Sonday.

M. What maner of thynge is Repentaunce?

what repentaunce is.

C. It is the hatred of synne, and loue of Justice, procedynge of the feare of God, whyche bryngeth vs to the forsakynge of our selues, and to the mortifiynge of oure flesshe, that we maye geue oure selues, to be gouerned by the spirite, in the seruice of GOD.

M. Thys then was the seconde member in the diuision, whyche we made at the beginnynge, concerning a Chrysten mans lyfe.

wherein the right seruing of god standeth.

C. Yea verelye: and we haue sayde also, that the verye ryghte and alowable seruice of God doeth consiste, in

obeying

obeying his will.

M. Why so?

C. Bicause he will not be serued after our fātasy, but after his own pleasure.

M. What rules hath he geuen vnto vs, to leade our life by?

C. Hys lawe.

M. What thyngs doth it contayne?

C. It is deuyded in two partes, whereof the first doth containe foure cōmandementes: the second containeth fiue, so that there be ten in the whole.

The law hath two partes.

M. Who hath made this diuisiō therof?

C. God himself: who also gaue it writtē in two tables vnto Moses, saying: that ỳ whole was reduced into x. sentences.

Leuit. 19. Deute. 6. Exod. 34. Deut. 10.

M. What is ỳ content of the first table?

C. It contayneth the maner of the true worshyp of God.

The effect of the first table

M. What is cōtained in ỳ second table?

C. Howe we ought to behaue our selues towardes oure neighboures, and what duty we owe vnto them.

M. Rehearse the first cōmaundemente

C. Hearken, and take heede Israell, I am the Lorde thy GOD, whiche

The fyrst cõmaundement Exod. 20. Deute. 5.

haue brought thee out of the lande of Egipte, from the house of bondage: Thou shalt haue none others Goddes before my face.

P. Declare the meanyng hereof.

C. In the beginning he vseth, as it were, an introductiõ to the whole lawe. For he doth chalenge here vnto hymselfe, fyrst authoritye to cõmaunde, namyng himselfe euerlasting, and the creatour of ỹ world: and agayne after, he calleth himselfe oure God to make vs highly to esteme his doctryne: for if that he be our Sauiour it is good reason, that we be also his obedient people.

P. But that whiche followeth after, touchyng the deliueraunce frõ the bondage of Egipt, is it not referred peculiarly to the people of Israell?

What signifieth the deliuerance oute of Egypte.

C. Yes verely, as concernyng the bodye: howbeit, it belongeth also indifferently vnto vs al, in so much as he hath deliuered our soules from the spiritual captiuitie of synne, and from the tiranye of the deuill.

P. Why doeth he make mention of thys

this, in the beginning of his Law?

C. To put vs in remembraunce, howe greatly we are bound to obey hys good pleasure, and what vnkyndnes it is to doe the contrarye.

M. What requireth he in thys fyrste commaundement.

The sume of the fyrst commaundement

C. To reserue vnto hym onelye hys whole honour, not geuing any parte thereof to any other.

M. What is his due honour?

The honoure that is due to god alone.

C. To worshippe him, to put our whole truste in hym, to call vppon him and suche other lyke, whyche be attributed onelye vnto his maiestie.

M. Wherfore saith he, before my face?

C. For so much as he seeth & knoweth all thynges, and iudgeth the secrete thoughtes of mennes hartes, he signifyeth vnto vs, that he doth not require onely that in outwarde profession, but that vnfaynedly from the botome of our hartes, we doe take hym for oure only God.

M. Rehearse the second cõmaundement?

23. Sou-

C. Thou shalte make thee no grauen

The seconde commaundemente touching Images, and the worshipping of them.

Image, neither any similitude of thinges, that are in heauen aboue, neyther that are in the earth beneth, nor that are in ỹ waters beneth the earth: thou shalt not bowe downe to them, neither serue them.

Y. Doth he vtterly forbid the makyng of any Image?

C. Nay but he doth forbyd expressely eyther to make any Image, to represente God, eyther to worship hym thereby.

Y. Wherefore are we forbidden to represent God in any visible Image?

Deut. 4. Esay. 40. Actes. 17. Roma. 6.

C. Because there is no comparison betwene him ỹ his an euerlasting spirit, incomprehensible, & a materiall body, mortall, corruptible, and visible.

Y. Thy minde is then, ỹ he doth greate dishonoure to Gods maiestie, ỹ goeth about to represent him in such sorte.

C. Yea verely.

Y. What maner of adoration is here condemned?

Of honoure forbydden to Images.

C. We are forbidde here, to come before any Image, to make our prayers, or to bowe our knee before, it or to make a-

ny

any other signe of reuerẽce, as though God did there shewe himself by them.

M. Thys is not then to be taken, as though all keruyng or paynting of Images, were vtterly prohibited, but alonely to make Images, eyther to seke or to honour God in them, or to abuse them vnto any kynde of superstition or Idolatrye.

C. It is euen so.

M. For what purpose was thys commaundemen geuen.

C. That as in the fyrste commaundement, God sheweth himself to be hym alone, whom we ought to worship and honour, euen so nowe he sheweth the right kynde of worship, to withdrawe vs from all superstitious and carnall imaginations.

M. Goe forth.

24. Sonday.

C. He ioyneth vnto it a threatenynge that he is the Eternall, oure GOD ielous, visiting the iniquitie of the fathers, in their children, vpon the thirde and fourth generation, of suche as doe hate hym.

Q. Wherefore doth he make mention of his might?

C. To signifye, that he is of sufficient power, to mayntayne hys honour.

Q. What meaneth he, by speakyng of ielousye.

C. That he can not abyde a companion with hym: for euen as he hath of his vnspeakeable goodnesse, freely geuen hymselfe vnto vs, euen so he will that we become altogether his and thys is the chastitye of our soules, that they be dedicated vnto hym, and kept holy for hym: as contrarywyse, it is a spirituall whoredome, if they bee withdrawen from hym, to any kynde of Idolatrye or superstition.

Touchyng spirituall whoredome.

Q. Howe oughte thys to be taken, that he punysheth the transgressions of the fathers, in their children?

C. To pearce our heartes more depely, wt the terrour of his wrath, who doeth not onely threaten to punishe ꝯ offenders, but also their posteritie after thē.

Q. What? Is not thys contrarye vnto the ryghteousnesse of God, to punishe

nyghs the one for the others faulte?

C. If we consider the state of man, the question is soone answered: for we are euery one of vs by nature, vnder the curse of God, so that we can not finde fault with God, whē he leaueth vs in this state. And as he sheweth hys fauour towards his seruauntes, whē he doth blesse their posteritie, so doth he shewe hys vengeaunce towardes the wicked, whē he suffereth their offspring to continue in their cursed state.

Howe God punnisheth the fathers wickednes in the chylde.

P. What sayth he more?

C. To the end he myghte styre vs also with tender loue, he saith moreouer, that he sheweth forth hys aboundaunt mercye vnto the thousande discent, of suche as loue hym, and kepe hys commaundementes.

P. Doeth he meane, that the obedience of a faythfull man, shalbe sufficient to saue hys posteritie, although it be wicked?

C. No: but that he will in suche sorte shewe forth hys goodnesse towarde the faythfull, that for the fauoure he beareth

Howe God sheweth mercy to a.M. generations.

beareth vnto them, he wyll also be knowen vnto theyr chyldren, not only minding to prosper them here, in thinges of thys worlde, but to sanctifye them also with the giftes of his spirite, whereby they maye become obediente to hys wyll.

M. But thys seemeth not alwayes so.

Rom.6. C. No: for as the Lorde doth reserue thys libertye to hymselfe alwayes to shewe mercye vnto the children of the wicked, so on the other parte, he hath not so bounde his grace to the children of the faythfull, but that he may at his pleasure reiecte whom he will yet notwithstandyng, he doth in such wise order these thyngs, that all men may easely see, that he hath not made thys louyng promysse for nought.

M. Wherfore doth he rehearse here in the promysse, to a thousande discentes, whereas in the threatenyng, he made mention but of three or foure.

C. To signifye, ỹ God is alwayes more ready to vse gentlenesse & fauour, then roughnesse or rigour, accordyng as he

sayth

saith of himself, ỳ he is ready to shewe mercy, and slow vnto angre. Exod.34. Num.14. Psal.102.

M. Let vs come to the thyrd commaundement.

C. Thou shalt not take the name of the Lorde thy God in vayne.

25. Sunday, the thirde commaundement. Of othes.

M. What is the vnderstanding therof?

C. He doth not onely forbid to abuse & blaspheme the blessed name of God by periurie, but forbiddeth aswel al vaine and superfluous othes.

M. Maye a man then sweare lawfully at anye tyme?

C. Yea verelye, when there is iuste occasion, that is to saye, to mayntaine the truth, when the time shall require, and lykewyse to kepe brotherlye charitye amonge vs.

M. Doth he disproue no othes, but such as are made to the hynderaunce of Goddes honour.

C. In one kynd of othe he teacheth vs a generall rule, that we neuer vse the name of God, but in feare and humblenesse, to glorifie his name. For euē as it is holy, and of most worthye price, so

With what reuerence we should name God.

it behoueth vs to take diligent hede, ỹ we do not in suche sort name it, that either we may seme to passe lightlie of it our selues, or geue to other occasion to haue it in small reuerence.

M. How shall thys be?

T. If we do neyther thynke nor speake of God, nor of hys worckes, but wyth al reuerence and honour.

M. What fololweth?

T. A threatenyng, that he wyll not holde hym innocent, that taketh hys name in vayne.

M. Seing that god pronounceth threatenyngly in other places in a generalitie, that he will punyshe all transgressours, what vehemencie is there besydes in these wordes?

T. He doth expressely declare hereby, in how great estimatiō he hath ỹ honour of hys name, for so much as he sayth euidently, that he can not abyde, that any man do despyse it, to the entent that we myght reuerence it the more.

26. Sonday.

M. Let vs come to the fourthe commaundement.

T. Remem-

C. Remẽber to kepe holy the Sabboth day: sixe dayes shalt thou labour & do al thy worke, but the seuenth daye is the rest of the Lord thy God: thou shalt doe no worke in it, neyther thou, nor thy sõne, nor thy doughter, neither thy seruaunt, nor thine handmayde, nor thine ore, nor Asse, neyther the straunger ỹ is within thy gates: for in sixe dayes God made heauen & earth, & all that is in them, & the seuenth day he rested: wherefore he hath blessed the daye of rest, and hath made it holy to hymselfe. the. 4. commaundemẽt.

M. Doeth God commaunde to labour sixe dayes, and rest the seuenth?

C. No, not precisely: but he doth geue men leaue to trauell sixe daies, & maketh a restraint only of the seuenth, in the which he forbiddeth to labour.

M. Are we then bound by Gods commaundement, to refrayne one daye in the weeke, from all maner of labour?

C. Thys Commaundemente hath a certayne speciall consideration in it: for as touchynge the obseruation of bodilye reste, it belongeth to the Ceremonial

ceremoniall law, which was abolished at the comming of Christ.

Y. Sayest thou then that this commaũdement, belongeth peculiarlie vnto ỹ Iewes, and that God did giue it onely for the time of the old Testament.

C. Yea verelye, as touchynge the Ceremonie thereof.

Y. Why then, is there any other thing conteined in it, besides ỹ ceremonye.

The considerations for the whyche the Sabboth daye was ordeined.

C. There bee three considerations, why this commaundement was giuen.

Y. What are they

C. The first is, that it might be a figure to represent oure Spirituall rest. The seconde, for a comelye order to be vsed in the church. And thyrdlye, for the refreshing of seruauntes.

Y. What is spirituall rest?

C. That we cease to do our owne workes, that the Lord may bryng forth his workes in vs.

Y. Howe may we thus rest.

C. By mortifiynge our flesh, and subduynge the inordinate affections of oure nature, to the ende that Goddes

Spirit

Spirit may beare rule in vs.

M. Are we bound to this reste, but one daye in the weeke.

C. Yes, continually: so ỹ when we haue ones begon to enter into it, we must go on forward, whiles our life lasteth.

The spirituall Sabboth is continuall.

M. Whye is there but one daye: appointed to represent vnto vs, a thinge that dureth our whole lyfe?

C. It is not necessary that the figure do resemble in all pointes, the thing it is ordeined to represent: it is sufficient, if they be like in some pointes.

M. Wherefore was the seuenth day appointed, rather then any other?

C. The number of seuen doeth signifie perfection in the scripture: wherefore ỹ seuenth day was most mete to set out vnto vs, a thing that shuld still cõtinue moreouer it putteth vs in remẽbraũce that our spirituall rest is but begon in this life, neither shal it be perfect, vntill we departe thys worlde.

The number of seuen.

M. What is mente by that, whyche oure Lorde alledgeth here, sayinge, that it behoueth vs to rest, for so muche as he

27. Sonday.

as he hath done the same:

C. When GOD had created all hys workes in sixe daies, he appoynted the seuenth, to ỹ consideration of hys workes. And to the entente we mighte be stirred thereto, he setteth fourth hys own example vnto vs, because there is nothing so much to be desired, as to become lyke vnto hym.

M. Must we then daily meditate ỹ workes of God? Or is it inough to haue mynde of them one daye in the weke?

We ar bound to praise God continuallye in his works.

C. Our dutie is to be exercised daily therin: but for our weakenes sake, there is one certayn day appointed, And this is that politicke order, whereof I spake.

M. What order then is to be obserued that daye?

As touching politike order for dayes.

C. That the people come together, & geue diligent eare to the worde of God vse common prayers, and make profession of their fayth and religion.

M. What meanest thou by thy saying that it was partly ordeyned for the ease of seruauntes?

C. That they whiche be vnder the power

power of others, myghte be released somewhat of their labours, the whiche thyng also serueth to the furtheraunce of the cōmon wealth, for so much as euery man hath iuste cause to be ẏ readyer willingly to trauell the other syxe dayes, when they consider, that they may take their rest in the seuenth. Colloss.2.

M. Let vs nowe see howe thys commaundement belongech vnto vs.

C. As touchyng the ceremonie therof, it is abolyshed: for we haue the accomplyshment thereof in Christ. The ceremonial Sabboth is ended.

M. Howe so?

C. For our olde man is now crucifyed by the vertue of his death: and through hys resurrection we are raysed agayne into a newenes of lyfe. Roma.6.

M. What is there then in thys commaunement that concerneth vs?

C. We are bounde to obserue the politike order, appointed in ẏ church, for the hearing of Gods worde for cōming together to make cōmon prayers, and for the right vse of the sacramentes.

M. And doth ẏ figure profit vs no more?

C. Yes

C. Yes verely: For it leadeth vs to the truth of that thing, wherof ẏ Sabboth day is a figure: which is, that we being made the trew mẽbers of christ, ought to cease from our owne workes, & commit oure selues wholye vnto Goddes gouernaunce.

28. Sonday.

The fyfth commaundement.

what honour is due to our superiours.

M. Let vs come now vnto ẏ secõd table.

C. Honour thy father and thy mother.

M. What doeste thou meane by thys worde Honour?

C. That children vse humble obedience towardes their father and mother, bearing a reuerent mind toward thẽ, ready to assiste and aide them, and willing to doe after their commaundementes, accordyng to their duetye.

M. Procede.

C. God ioyned also a promes to this commaundement, saying: That thy dayes may be prolonged vpon the land, which the Lord thy God hath geuen thee.

M. What is ẏ meaning of this promes.

C. That God will indue them wyth a longe life, which haue their father and mother in due reuerence.

M. How

M. How commeth it to passe, that God promiseth, man to prolonge hys life (as yf it were a speciall benefite) since thys life present is so full of misery?

A longe life.

T. Though our life be neuer so full of wretchednesse, yet it is the blessyng of God vnto the faithfull, at the least for this one cause, that it is a token of hys fatherly fauour, in that he nourisheth them here, and preserueth them.

M. Maye a man gather of the contrarye parte, that he, who lyueth not manye yeres, is accursed of God?

T. No, but rather it commeth to passe many times, that our Lord taketh thē soonest of all oute this worlde whom he loueth most dearely.

M. In doynge thus, it semeth that he kepeth not alwayes promes.

T. What promes so euer God maketh vs, touching ỹ benefites of this world, we ought to take it with this condition so farre forth as it shal be expedient for the health of our soule: for it were a contrarye order not to haue chiefe regarde of the soule.

Benefites of this world are promised with condition.

M. And what is to be ſaid of them, that be diſobedient vnto father & mother?

The puniſhement of children whyche diſobey their parentes,

C, God will not onely punniſhe them with euerlaſting paine, in the daye of iudgement, but he wil execute his vengeaunce alſo vpon their bodies here in this worlde, either by ſhortninge their life, either puniſhing them by a ſhamefull death, or ſome otherwiſe.

M. Doeth not God ſpeake expreſſely of the land of Canaan in this promes?

C. Yes, as touching the children of Iſrael: but we muſt nowe take it in a more general ſignification, ſo that in ſo much as the whole earth is ỹ lords, we ought to acknowledge that what countrys ſo euer we do inhabite, God hath geuen vnto vs the ſame for a dwelling place.

Pſal. 24.
Pſal. 88.
Pſal. 115

M. Is there nothynge els to be vnderſtand in this commaundement.

C. Though no mention be made in it expreſſely, but of the father & mother, yet we muſt vnderſtād in thē al Magiſtrats & ſuperiors: for ſo much as there is one maner of conſideration of them all.

M. What is that?

C. Be-

C. Because God hath geuen vnto them preeminence: for there is none authoritie of parents, of princes, or Magistrats or Maisters, neyther any other office or tytle of preeminence, but such as God hath ordeyned. Rom. 13.

29. Sonday.

The .6. commaũdement.

P. Rehearse the firt commaundement.

C. Thou shalt not kill.

P. Is there nothynge forbydden here, but open murther?

C. Yes verely: for considerring ỹ it is god, who geueth this in cõmaundement, he doth not only geue vs a law to restrain our outward dedes, but principally to bridle the affections of our minde.

P. Thy meaning is then, ỹ there is a certain kind of murther, lying priuely in ỹ hart, the which is forbiddẽ here of god.

C. It is euen so: For hatred or rancour, and all desire to do hurt vnto our neighbour, is murther before God.

P. Is it inough then, if we beare no hatred nor malice towards any man?

C. No: for in that that God condempneth hatred, it is to be vnderstande also, that he requireth of vs to loue all men

C.y. vnfai-

vnfainedly, procuring theyr wealth.

M. What is ẏ seuenth cõmaundement?

C. Thou shalt not commit adultrie.

The 7. commaundement All whoredõ is accursed.

M. What is the effect of this commaundement.

C. All whoredome is declared to be accursed of God, and therfore it behoueth vs to refraine from it, excepte we wyll prouoke his wrath against vs.

The mind of the law maker is to be considered.

M. Is there none other thyng required, in this commaundement?

C. We muste alwayes haue regard to the lawemaker, who considereth not onely the outwarde worke, but rather the affection of the hart.

M. What is here more required?

1. Cor. 3. 2. cor. 6.

C. For so much as our bodyes & soules are the temples of the holy Spirit, that we kepe them in all purenesse: and therfore we must not only be chast, as touching the carnall acte, but also in heart words & behauiour so that there muste be no parte in vs defyled or vnchaste.

30. Sondaye.

M. Goe on to ẏ eight cõmaundement.

The. 8. commaundemẽt.

C. Thou shalt not steale.

M. Doeth thys commaundemente forbid

byd onelye such robberies, as be punished by common lawes, eyther doeth it teache any further?

C. This commaundemente reacheth vnto all vnlawfull and deceauable occupacions, wherby we plucke vnto vs any part of our neyghbours substance, whether it be by violence by fraude, or by anye other meanes, that God hath not allowed by his word. Of theft.

Q. Is it inough if a man refrayne from the dede doynge, either is it forbydden also to desire any such thynge?

C. We must alwayes haue a consideration that God was the maker of thys law, who for so much as he is a Spirit, hath not onely regard to robberies, that bee committed in deede, but he considereth as wel our secrete interprises, our deuises, and purposes, and the desires of our mindes, to come by riches thorough our neighbours losse. Of inwarde theft.

Q. What behoueth it vs then to doe?

C. We are bound to do our endeuour ỹ euery man may haue his due & right. The .9. commaũdement.

Q. What is the ninth cõmaũdement?

C. Thou shalt not beare false wytnesse against thy neighbour.

M. Doth god forbid in this commaundement, open periurie before a iudge onely? Either are we charged to make no lie, to the disprofite of our neighbours?

A generall doctrine touching othes.

C. Under one kind, he giueth a generall doctrine: meaning ẏ we mai not speake any thing, to the reproche of our neighbour fasly, and that we may in no wyse backbite him, or make lies of him, wher by he might sustayne losse in his goods or be hindered in his good name.

M. Wherefore doeth he speake expresly of open periuries?

C. To the intent that we myghte the more earnestly detest thys vice of backbiting, and liyng, signifiynge vnto vs withal, that whosoeuer doth accustome himself to speake sclaunderously of his neyghbour, or to make anye lye to hys hinderaunce priuelie, he will not be ashamed shortly after, to forsweare him self openly.

After customable sclandering and lying there foloweth shortly open periurie.

M. Be sclaunderous and lying wordes forbiddē here alone? Eyther be we also restrayned

restrained from all euill thyng.

C. As well the one as the other, by the reason whiche we haue alreadye alledged: for that that is euill in the doing before men, is as euill to be willed or thought before God.

that that is yll to be doe before men, is yll to be thought before God.

M. Declare this in fewe wordes.

C. We are taught by this commaundement, not to Iudge euill, or to speake any wordes, that sound to the reproch of others, but rather to haue a good opinion of our neighbours, and to maintayne their good fame, so farre forth as the truth will beare vs.

M. Let vs come nowe to the last commaundement.

31. Sondaye.

C. Thou shalt not couet thy neighbours house: neither shalt ỹ couet thy neyghbours wife, nor his man seruaunt, nor his maide, nor his Oxe, nor his Asse, nether any thing that is thy neyghbours.

The 10. commaundemẽt.

M. Seynge the whole lawe is spirituall (as thou hast sayde) and for somuche as euerye one of the other Commaundementes were ordeined, aswel to correcte the rebellious affections of the

harte, as to gouerne the outwarde doinges, it appeareth that this commaundement is superfluous.

C. In the other commaundementes God would suppresse oure will and affections, but here in this he vtterlye inhibiteth all euill thoughtes light motions, sodain affections, yea, thoughe we neuer fullye purpose them neither consent willingly to doe them.

P. Saiest thou then, that the least motion or temptation, that can entre into ỹ thought of a faithfull manne, is sinne, though he striue against it, and wil not by any meanes consent vnto it?

C. It is certain, that al euel thoughtes & motions, doe proceede out of our corrupt nature: whereof I conclud ỹ the lustes which do kindle or stirre vp mans hart to doe amisse, though he neuer consent to do the thing, be neuertheles directly against this commaundement.

P. This is then briefly thy saying, that as euil lustes, whereunto men consent & subiecte themselues, are reproued as sinne in ỹ former cõmaundements: euẽ so by

so by this cõmaũdement, god requireth of vs suche perfection, that there maye not so muche as one euill mocion ones entre into our hartes, the which might prouoke vs to doe amisse.

C. Euen so I meane.

The effect of the whole lawe. Math. 22.

Q. Maye wee not nowe make a briefe somme of the whole Lawe?

C. Verye easely: for the whole Lawe is comprehended in these two points, the one is, That we loue God with all our hart, with all our soule, and with oure whole mind: The other is, that we loue our neighbour as our self.

Q. What is included in ỹ loue of god.

C. To loue him as our God: that we acknowledge and take him for our soueraine lord, Master, Sauiour, & Father: so that hereby our duety is to loue him, to feare him, to honour him, to put our whole trust in him, and to obey him.

Q. What doest thou meane by these wordes: with all our hart, al our soule, and our whole mynde?

To loue god with all our harte.

C. It is that we loue God w̃ such a zeale and feruent affection, that there maye

be in vs no desire, no will, no thought, no indeuour contrary vnto his loue.

32. Sonday. M. What is the meanynge of the seconde poincte?

C. As we be naturally inclined to loue our selues, and as this affection doeth passe all the reste, euen so our loue towards our neighbours, ought in such sort to beare rule in our hartes, that it should guide vs altogether, and should be a line and rule thereby to order all our thoughtes and dedes.

M. And whom meanest thou, whē thou saiest, our neighbours?

C. I doe not onely signifie our kinred, friendes, and such other as be of our familiar acquaintaunce: but such also as be strangers vnto vs, & more then that, our very enemies.

M. How are we bound to them?

C. There is a bond, whereby God hath tied al mē together, which is holy, and cannot be broken by any mans malice.

M. Then thou wilt saye, if anye man hate vs, that cometh of himself: and yet by the very order, which God himselfe hath b

hath appointed, he ceaseth not to continue still our neighbour, and we are bound euen so to take him.

C. So I meane.

H. Seyng the Lawe requireth suche a perfecte seruing of God, is not euery Christen man bound to frame his life after the same?

C. Yes truely: but we haue in vs so much weakenesse, that there is no man which fully doeth performe, all that the Lawe requireth. No man can fulfyll the Lawe.

H. Why? Doth God therfore require of vs such an exquisite perfection, as we be not able to reach vnto?

C. God requireth nothing of vs, but that which we are bound to doe. But if we giue diligence to frame oure liues to this rule, set forth in the law, then albe it we be farre from atteining vnto the perfection therof, yet the Lord will not lay to our charge, our defaute.

H. Speakest thou generally of all men, or of the faithfull onely?

C. No man is able to beginne to doe the least pointe that the Lawe requireth vntill

vntill he be regenerate throughe the spirit of God. Moreouer, if it were possible to finde out any man, who were able to performe some part of that, that the lawe demaundeth, it should not be inough, to discharge him before God: for ỹ lord pronounceth, that whosoeuer doth not throughly accomplishe euery point conteined in the law, is accursed.

Deut. 27. galat. 3.

33. Sonday.

To what vse the lawe serueth touchig the vnfaithefull.

Y. Hereof we must nedes gather, that the law hath two distinct offices, according as there be two sorts of men.

C. What els? For as touching them ỹ beleue not, it serueth to none other purpose, but to reproue them, & to take frō them all maner occasion, to excuse thē selues before God: & this is that, which saint Paule speaketh, naming it the instrument of deathe and dampnation. But as touchynge the faythfull, it serueth to another vse.

2. cor. 3.

Y. To what?

To what vse the lawe serueth as touchinge the faithfull.

C. First, the Lawe maketh it knowen vnto them, that they can not be iustified by their workes: & so by humbling them, it doth stirre them to search their saluā-

saluation in Christ. Secondly, whereas it requireth more then is possible, for any mã to do it warneth them to praye vnto God, that he would giue them strength, and also doeth put them daily in remẽbrance of their sautes, to beate downe their pride. Thirdlye, it serueth them in stede of a bridle, to holde them fast in the feare of God.

M. Then albeit for the time of this transitorie life, we neuer accomplishe ẏ law yet it is not to be thought a vain thing, that it requireth of vs such a perfection: for thereby it setteth vp a marke vnto vs, to the end ẏ we euery one, according to ẏ grace wherẽ god hath indued vs, might cõtinually w̃ so much more feruent affection, walke toward it, & study daily more and more to come vnto it.

C. So it is ment.

M. Haue we not a perfect rule of al righteousnes, set out in the Lawe?

C. Yes, so perfect, ẏ God demaundeth none other thing of vs, then to folow it: & contrariwise, God disalloweth & refuseth, whatsoeuer man taketh in hand to doe

Obedience to the law is gods onelye seruice and the sacrifice that he requireth of vs.

do besides: for obedience is the onely sacrifice, which he requireth.

1. Sam. 15. Iere. 7.

Q. To what purpose then doth all those monicions, declarations, exhortations, and commaundements serue, which ỳ Prophetes make, and the Apostles?

C. They are nothinge els, but exposicions of the Lawe, whyche leade vs to the obedience of the Lawe, rather then drawe vs from it.

Q. Yet it semeth that the law doeth not set out euery mans particular vocatiō.

C. Whereas the Lawe of God prescribeth, that we ought to render vnto euery man that, that is his due, we maye ryght well gather thereof, what euery mans duetie is in his state and callyng: further (as we haue alreadye saied) the residue of the scripture maketh a more particular and plain declaration of the same: for the selfe same thinges, which god hath in few wordes comprehended in these tables of his commaundementes, other parts of the scripture doe intreat here and there more at large.

34. Sondaye.

Q. Seinge we haue now spoken sufficient

ficientlie, of the ryght seruing of God, (that is to say, of obedience to hys will) which is the second parte of the honour due vnto him, let vs treat now also the thyrd poynte.

The. 3. poinct touching the true honoring of god, is calling on him in oure nede.

C. We haue saide here before, that the thyrd maner of honor, which he demaũdeth of vs, is to call vpon him, & to seke for help at his hand in al our nedes.

M. Doest thou meane, that we muste call vpon him alone?

C. Yea: for he chalẽgeth this as a peculiar honour due vnto his diuine maiestie.

M. Since it is so, after what sort is it lawefull for vs, to requyre succour at mans hand?

C. There is great difference betwene those two thynges: for we call vpon the name of GOD, to protest that we loke for no helpe, but at his hande, hauing our whole affiance in him, and in none els: yet in the meane tyme we seke the helpe of men, so farre forth as God giueth vs leaue and as he hath lent them meanes to succour vs.

M. Then

M. Then to demaunde succour of men is nothing at all contrarie to this, that we are bounde to make our prayer only vnto God for helpe, for so moche as we put not our trust in them, neyther seke their succour, but so farre forth, as god hath ordeined them ministers, and bestowers of hys goodes, to our necessitie and comfort.

C. Ye say well: and in very dede, whatsoeuer benefite we receiue at any mās hand, we are bound so to take it, as yf god himselfe did deliuer it vnto vs: for ẏ truth is, that it is he, who sendeth vs al those thinges by their handes.

M. Is it not then our dutie to giue thākes vnto men for their benefites seing the law of nature so teacheth?

C. Yes, and it were for no more, but for that it hathe pleaseth God to call them to suche honour, as to be the dealers, and distributers of his benefites: for GOD in so doinge, doeth binde vs vnto them, and wyll that we take the same thankefully at their handes.

M. It appeareth by this, that we maye not

not call vpon Angels or Saincts departed, for helpe.

C. It is certaine: for touching saincts departed, God hath not appointed vnto them anye suche office, as to helpe vs. And as cõcerning his angels, although he doth vse them as ministers to serue for our health, yet is it not his will that we shoulde call vppon them for helpe, eyther haue oure refuge vnto them in tyme of nede.

Neither Angels nor Saincts departed are to be called vpon for any helpe.

M. Than whatsoeuer is not agreable to the order whiche God hath set forth vnto vs, is repugnant vnto his wyll.

C. I meane no lesse: for if so be we be not content with that order, whiche God hath by his word set forth vnto vs, it is a most certain tokẽ of infidelitie. Moreouer, if in stede of seking vpõ god alone for help in all our nedes, we shall haue recourse vnto Angels, or any other creatures putting any part of our cõfidence in them, we commit therin damnable Idolatrie, by attributinge vnto them that thing, which ought to be peculiarlie reserued vnto God.

An euident token of infidelitie.

35. Sonday. Of prayer.

M. Let vs come now to the right maner of prayer vnto god. Is it inough to pray wyth the tongue, eyther is a feruent mind, and earnest affection of the hart also required?

We must prai with an hartie affection.

C. The tongue is not alwaye necessarye in praying: but the vnderstandinge and earnest affection, are alwayes necessarily required.

M. How proue you that?

C. For so much as God is a spirit, he requireth alwayes the hart; and as at all other times, so specially in time of praier, when we shewe our selues in hys presence, and enter into communication with him: & therevpon he maketh a restrainte of his promes, saying, that he will be at hand to here onely all them, which call vpon him in truth: contrariwise he pronounceth al them accursed, which pray hypocritically, or wythout an earnest affection.

Pſal. 45. Pſal. 29.

They are curſed of God, that praye without hartie affection.

M. Then all such prayers, as be made onely with the mouth, be vnprofitable ble, and to no vse.

C. They be not onely vnprofitable, but prouoke

prouoke God to displeasure.

M. What maner of affection is required, to make the prayer acceptable?

C. We must first of all haue such a felyng of our pouertie and wretchednesse that we may perceiue an earnest veration and greife of minde, through the lothsomnes of sinne: we must also haue a feruent desire to obtaine grace at Gods hand; which desire must kindle our hartes, and ingender in vs a feruent prayer.

to praye for things when we fele not the necessitie thereof, is both vnprofitable, and also offendeth god.

M. Do these thinges procede of our nature? Either are they giuen vnto vs by the speciall goodnesse of God?

C. God must worke herein: for we are of our selues dul, and wythout all lust to prayer: but the spirit of GOD doth stirre vp in our hartes such sighes as no tongue is able to expresse and indueth our mindes wyth such a zeale, and feruent affection, as GOD requireth in prayer.

Rom. 8. Gala. 4.

M. Doeth thys doctrine teache vs, that we ought not to dyspose, and stirre

vp our selues to prayer?

Gods spirit is our onely scholemaister to teache vs to pray.

C. Nothing lesse: but rather cõtrariwise so ofte as we doe fele our selues colde, and not disposed to praier we ought to make our supplication vnto the Lorde, that it would please him to inflame vs with his spirit, wherby we may be framed to praier, with suche affection of mind, as we ought to doe.

The tongue serueth to a good vse, in the makinge of our praier

M. As touching the vse of the tongue ẏ doest not coũpt it vtterly vnprofitable, in making of praiers.

C. No: for the wordes, whiche ẏ tongue vttereth, doe many times helpe, stirre vp and confirme the minde, so that it is not so easely drawen frõ god. Moreouer forsomuch as the tongue is created of God for his glorie, aboue all other mẽbers of the bodye, it is reason, that the tongue be employed by all meanes to that vse: finally the very feruent affecti- of the hart, doeth many times through a vehement mocion, enforce ẏ tongue to speake, though a man dyd not purpose so to doe.

M. Since it is as thou sayest, to what purpose

purpose is it to pray, in a language that a man doth doth not vnderstand.

To pray in a straunge language is a mockyng of God.

C. It is a very mocking of god, and superstitious Hypocrisie.

36. Sondaye.

P. When we make oure praiers vnto god, doe we at al aduentures, without sure knowledge, whether we shall obtaine any profite or not: Either ought we to be surely persuaded, that oure praiers will be heard:

1. Cor. 14. Priaer muste procede of a sure confidēce in gods promes

C. We must haue this euermore, as a sure ground in all our praiers that they shalbe accepted of god, & that we shall obtaine our request, so farre forth as it shalbe expedient and necessarie for vs: wherevpon S. Paule saith, that the right inuocation and praying vnto god procedeth of fayth. For if we haue not a sure trust in the mercye of God, it is vnpossible to make oure prayer vnto hym a right.

Rome. 10.

P. What sayest thou then of thē, which be in doubte whether GOD wyll heare them or not:

Whosoeuer doubteth whether god hereth hys praier obtayneth nothing

C. Their praiers are vtterly voyde, seing God hath made no promes to anye

Math.12.
Mark,11.
thre thinges make vs bold to aske of god.
1.his promes.
Psal.50.91.
and.45.
Isai.03.
and.65.
Iere.29
Ioel.2.
math.6,

such prayers: for he sayth, what so euer we shall aske, yf we beleue, he wyll graunt it vnto vs:

P. It remaineth to know by what meanes, and in whose name, we may come by thys sure confidence to present our selues before GOD, consydering that we are vile synners and farre vnworthye so to doe.

C. Fyrst of all, we haue promises of god whereupon we must stay our myndes wythout hauing any regard of our owne worthynes. Secondlye (yf we be the children of GOD) he doeth incourage vs, and pushe vs forwarde wyth hys holy spirit, to come to hym familiarly as to our father: and that we should not be afraid to come before hys glorious maiesty (although we be but as poore wormes of the earth, and most wretched synners) he hath geuen vnto vs our Lorde Jesus to be oure Mediatour, to the intent that we by the meane of hys merites hauinge recourse vnto GOD, myght haue an assured trust to finde grace.

2.His spirit.

Rom.8.
The mediacion of christ his own son.
1. Tim.2.
Hebre.4.
1.Ihon.8:

P. Doest

M. Doest ỹ meane it thus, that we may not cal vpon god by praier, vnles it be done in the name of our sauiour christ?

C. Yea: for we haue an expresse commaundement so to doe: and in so doyng we haue a sure promesse, that through his intercession, all our requestes shalbe graunted vnto vs.

We may not pray but in the name of our Sauiour Christ, Ihon.14. 1.Ihon.2. Ephes.3. Hebre.4. Rom.8.

M. It is not then a folyshe presumption to present our selues boldly before god since we haue Christ for our aduocate, and set him before vs, to the ende that GOD may for hys sake accept bothe vs and our prayers?

C. No verely: For we make our prayers, as it were by hys owne mouthe, for so muche as he hym selfe openeth the way for vs, and maketh our praiers to be harde, yea and intreateth also continually for vs.

M. Let vs treat now of the substance of our praiers. Is it lawfull for vs to pray for all things that we fantasy, eyther is there a certaine rule to pray?

37. Sondaye.

We may not frame oure praiers accordyng to

C. If we shoulde folowe oure owne fantasie in makyng our prayeres, they

our owne fantasy, but as goddes word teacheth vs & his holy spirit directeth vs. Math. 6.

should be very yll framed. For we are so blind that we are not able to Judge what is mete to be praied for: moreouer, all our desires are so inordinate, that it is expedient for vs to bridle thē.

Q. What is then to be doen?

C. We must learne of GOD, what is mete to be praied for, seinge he alone knoweth what is necessarie for vs, and that he leadeth, vs as it were, by the hand, so that we oure owne selues doe nothing but folowe.

Q. What instruction hathe he geuen vs for prayer.

C. He hath taught vs sufficiently howe, and wherfore to praye, throughout the whole Scripture, but to the entent to bring vs to one certain & sure marke he hath sette forth vnto vs one maner of praier, wherin he hath briefly comprehended all such pointes, as be mete or lawfull for vs to demaunde.

Q. Rehearse that forme of praier.

C. It is the very same that our lord Iesus taught his disciples to praye. For when they asked of him how they shuld

pray

pray, he answered, that they shoulde saye on this wyse. Math.6. Luke.11.

Our father which art in heauen, hallowed by thy name: Thy kingedome come: Thy will be done euen in earth as it is in heauen: Giue vs this day our daily bread: And forgiue vs oure * dettes, euen as we forgiue oure detters: And lead vs not into temptation: But deliuer vs from euill, For thine is the kingdome, and the power, and ỹ glory for euer. So be it.

the faithfull praier which our lord hym self taught vs

* Or sinnes.

Q. For the more easie vnderstanding hereof, tell me how manye articles be conteyned herein.

A. Sire: whereof the thre first do concerne ỹ glory of God, without any consideration of our selues: the other thre touch vs properly, and concerne oure wealth and profite.

The diuision of the lords praier.

Q. Why then, ought we to desire anye thinge of God that bringeth no maner of commodity vnto our selues?

A. This is true, that God of his infinite goodnes, doth dispose & order al thinges in such sort, that nothing can tourne to

the glory of his name, which is not also profitable vnto vs: So that whē hys name is sanctified and honored, he maketh it redound to our sanctification, and when hys kyngdome commeth: we are after a sort partakers thereof, yet notwythstandyng our dutye is at suche tyme, as we aske these thynges to haue onelye regarde to his honour, wythoute anye consyderation to oure selues, or to our owne commodytie and profite.

M. By thy saying then, though these thre fyrst petitions are greatly profitable to vs, yet maye we not make them for any other purpose, but onely to desire to haue God honored.

T. It is euen so: and lykewyse, albeit the thre last requestes be ordeyned to pray for thynges expedient and necessary for vs, yet euen in them also we ought most earnestly to seke Gods honour, so that it must be the chiefe end and marke whervnto all our wishings and desires be directed.

38. Sonday.

M. Let vs come now to the exposition of it:

it: and before that we procede any further, wherfore is God named here our father, rather then by som other name?

C. Since in time of prayer specially we ought to haue a stedfast assuraunce of gods fauor in our cõsciẽces, it pleaseth god to be called of vs by a name, which soundeth nothing but al swetnes, boũtie and mercifulnes, thereby to driue away al doubtfulnes, and feare, and to make vs conceiue a bold courage, to come familiarly into his presence. In what sẽse we call god Father.

M. May we then come boldly and familiarly vnto god, euen as a childe maye come vnto his father?

C. Yea, and wyth a great deale more assured confidence, to obtayne whatsoeuer we shall desyre: for yf we being euill can not chose but geue vnto our chyldren bread and meate when they aske it, how much lesse can our heauenly Father refuse to geue vs such thinges as we haue nede of, synce he is not onely good, but the verye Souereine goodnes it selfe? Math. 7.

M. May

P. Haue we not proue sufficientlye by this that god is named our Father, the same thinge whiche we affirmed, touching Christ, that our praier ought to be grounded vppon sure truste in hys merites and intercession?

C. Yes certainly: for god doth acknowledge vs none otherwise to be his children, but onely in so much as we be the members of his sonne Christ.

Why we call hym our father.

P. Wherfore doest thou not rather call God thy Father, then our Father, as it were in commune?

C. Euery faithfull man may right well call God his father particulerly: but in this forme of praier our sauiour Christ doth teach vs to pray in commune, that we might remembre therby the duety & charitie, which we owe to our neyghbours in our praiers, & to monishe vs, not to care onely for our selues.

P. What meaneth this clause whiche art in heauen?

C. It is as much to say, as to name hym high, mighty, and incomprehensible.

P. To what purpose serueth that?

C. That

C. That when we cal vpon him by praier we might learne to lift vp our minds, & to withdraw we our imaginacion from thinking any thing of him, worldly or yearthly and that we should not measure him, by our fleshly Judgement, & so make him subiect to our will or appetite, but rather that we might wyth all humblenes of mind, honour his excellēt maiesty, and also that we might haue occasion to put so much the more our trust assuredly in him, considering that he is lord and Maister of all.

39. Sondaye.

The fyrst petition.

M. Make an exposition of the fyrst petition.

C. The name of GOD is his honour and renoume, whereby he is sanctified & praised among men: therefore we desyre that his glory may be aduaunced aboue all things and euery where.

In what sēse we wish the setting forth of gods glori.

M. Dost thou meane that this his glory may either increase or diminishe?

C. No verely, in it self: but the meaning hereof is, that it may be knowen as it ought to be, & that al the workes which God doth may appeare vnto men to be glorious

glorious, euen as they be in very dede, so that he myghte by all meanes be magnified.

The.2. petition wherin the kingō of god cōsisteth.

Q. What dost thou meane in the second request by the kingdome of God?

C. Thys kingdome consisteth principally in two poyntes: that is to saye, fyrste in that he gouerneth hys electe through hys holy spirit: and agayne in that he destroyeth the wicked whyche wyll not become subiectes to his kingdome, to the end that it may euidently appeare, that there is no power able to withstand his power.

The kingdōe of Christ.

Q. What vnderstandest thou in praying, that this kingdome may come.

C. That it would please god from day, to daye, to increase the number of hys faythfull flocke, that he would continually more & more bestow the gifts of hys holy spirit amonge them vntill the time come, when they shall be fully replenished: that he would also cause the lyght of hys truth more and more to shyne, and that he would in suche wyse make his Justice to be knowen,

that

that the deuill and hys kyngedome of darkenes may come to vtter confusion and that all wickednes may be cleane abolished, and rooted out.

Q. Is not this request performed daily?

C. It is partly fulfylled: yet we desyre that it maye be continually increased and aduaunced, vnto suche tyme as it shall come to full perfection: whiche thing shalbe at the day of iudgement, what tyme God alone shalbe magnified, and all creatures shalbe abased and subiect vnto hys maiesty, and so he shalbe all in all thinges.

The perfect state of christes kingdõe.

1, cor. 15.

Q. In what sense prayest thou, that gods wyll may be done?

C. That all creatures maye be subiect to hym and obey hym, in such sort: that what soeuer is done, may be pleasaunt to hym.

40. Sonday.

The 3. request touching the accomplishment of gods wyll.

Q. Doest thou meane then, that nothynge maie be done contrarie vnto hys wyll?

C. Oure request is not onely that he would bring all thinges to passe, as he hath appoynted by hys vnsearchable counsel

counsell, but that he woulde beate downe al rebellion, so that al wils may obey his will onely.

P. In so doynge, doe we not vtterly refuse our owne wils?

C. Yes vtterly: and we pray not onely, that he would bring to nought, such desires as be against his will, but that he would also create in vs newe mindes and new heartes, that our owne wyll being set a part, his spirit maye worke such a wil in vs, as may be in al points agreable vnto him.

P. Wherfore puttest thou vnto it, In earth, as it is in heauen?

How Godder will is done in heauen.

C. Because the Aungels, which be hys heauenly creatures, study nothing, but to please hym without any motion to the contrarye, we desyre that the like may be done in the yearth, and that all men maye be framed vnto a lyke wylling obedience,

41. Sonday.

P. Come now to the seconde part what doest thou meane, by the dayly bread, whych thou askest.

C. That

C. That word conteyneth all thinges, whereof we haue nede in thys present life, not only as touching meat, drinke, & clothes, but all maner of thinges that God knoweth to be expedient for vs in this world, whereby we may haue the fruition of his benefites in quietnes.

The. 4. petition. what is ment by our daily bread.

Q. Why beggest thou of God thy daily nourishement, since he hath geuen a charge vnto al men, to get their liuing with the labour of their handes.

C. Albeit we are commaunded to labor for our liuing, yet all our labour diligence, and prouision that we can make, is not able to procure vs a liuing, but the only blessing of god vpon ourhands and trauell, which prospereth the thinges we go aboute in his name. Moreouer this is to be considered, that it is not meate or drinke that nourisheth vs (notwithstanding we be commaunded to make prouision for those things) but the power of G O D maintaynеth our lyfe, and we vse them onely as instrumentes.

God muste blesse our labours.

Q. Why callest thou it, Our bread,

synce we desyre that it may be geuen vs.

C. That commeth of the onely bountifulnes of God, whose pleasure it was to name it ours, albeit it is nothyng at al due vnto vs: and again by this word we are put in remẽbraunce, not to desire another mans bread, but that onely, which we shall come by, by honest and lawfull meanes, agreable to gods ordinaunce.

Wherefore we call it daily bread.

P. Why saist thou this day and daily?

C. These two words doe teach vs to be contented, and not to wishe more then is sufficient for our necessitie.

P. Seyng thys is the commune prayer, belongyng indifferently vnto all men, how is it that the rych (who haue prouided aboundaunce of goods for a longe tyme) may make this petition for one day?

C. All men bothe Ryche and poore must vnderstand, that what goodes so euer they haue, they can nothyng profyte them, but so far forthe as it pleaseth GOD to geue them the vse there-

of

of, so that when we haue plenty, yet we haue nothyng, vnles he of his goodnesse, geue vs also the fruition and vse of the same.

42. Sonday.

The 5. petició.

M. What is conteyned in the fyfte request?

C. That it would please GOD to forgeue vs our dettes.

There is none so holy that hath not nede to aske God forgiuenes of his synnes and dettes.

M. Is there any man liuing so iust that nedeth not to make this request?

C. No surely: For our Lord Jesus prescribed this forme of praier to his apostles, for the behofe of his whole church so then whosoeuer would exempt him self from this, refuseth to be of the company of Christs flocke: and in very dede the scripture doeth plainly testifie, that the most perfect man that is, if he wold alledge one Poynt to iustifie hymselfe therby before god shuld be found fauty in a thousand: it is mete therefore that euery man haue a recourse continually vnto Gods mercy.

M. After what sort thinkest thou, that our sinnes be pardoned vs?

C. Euen as the very wordes of Christ

Here by dettes are ment sinnes.

do sound: for as much as our sinnes be as dettes, whereby we are holden fast bound vnder the daũger of euerlasting damnation, we make supplication vnto god, that he would of his mere gwdnes pardon them.

In what sort our sinnes ar forgyuen.

M. Thou meanest then that we obtein forgiuenes of our synnes, by the fre mercy of God onely.

C. Yea: for we can by no meanes make amends for the least faut that we haue committed, if god did not vse his bountifull liberality towardes vs, by forgyuing them frely euery one.

M. What profit commeth to vs by that that we are pardoned of our sinnes?

The fruit of remission of sinnes.

C. By thys meanes, we are as acceptable vnto God, as if we were iust and innocent, and also our consciences be surely perswaded of his fatherly loue towards vs, whereby we attaine to euerlasting life and felicitie.

M. When thou makest thy prayer, that he would pardon vs our dettes, euen as we pardon our detters, doest thou meane thereby, that we deserue to haue

our

our sinnes forgiuen in that, that we forgiue other men their fautes?

C. No verely: for by that meanes we shoulde not haue pardon of our sinnes frely, neither shoulde the remission of them be sufficiently grounded vpon the satisfaction, which was made in the death of Christ, as it ought to be: but in that that we forget the wrongs done vnto vs, we folow his example in gentilnes and mekenes. And now to declare that we are his children, he hath giuen vs this as a badge to be knowen by, & to certifie our selues that we are so. On the other parte also he doth vs to wit, that we may loke for nothing of him, but extremitie and rigour, if we be not ready to pardon, and to shewe fauour vnto them, which be in faute towardes vs.

Our synnes be pardoned frely.

P. Thou meanest then that god here refuseth to take thē for his children, which can not forget wronges committed against them: and that they should not thinke themselues to be partakers of the heauenly forgiuenes.

Whom God refuseth to count as his children.

C. Yea verely: and also to the end that all men myght haue knowledge that the selfe same measure, whyche they meate vnto other, shall be payed vnto them again.

43. Sonday.

The .6. petition.

M. What is the next petition?

C. Lead vs not into temptation, but deliuer vs from euill.

M. Makest ÿ but one request of this?

C. No: for the seconde part doth expound the first.

M. What is the substaunce of thys petition?

Roma.7. Gala.5. 1. Cor.10.

C. We desire that GOD do not suffer vs to fall to wyckednes, neyther permit vs to be ouercome of the deuill, nor to be led with the naughtie lustes of our flesshe, which continually warre against vs: but that he would giue vnto vs power to withstand them, holding vs vp with his hand, and keping vs alwaies in his sauegard, to be our protectour and guide.

M. By what meanes is thys brought to passe?

C. What tyme god doth guid vs by hys holy

holy spirit, thereby causing vs to loue
goodnes, and to hate euil, to seke after
righteousnes, and to flee from sinne:
for by his holy spirit we ouercome the
deuill, sinne and the flesshe.

Q. Hath euery man nede thus to be
guided?

A. Yea euery man: for the Deuill wat- 1. Peter. 5.
cheth continually for vs, euen as a
roaring Lion, ready to deuour vs: and
we on the other part be so feble & fraile
that he would out of hand ouercom vs,
if God did not both strengthen vs, and
giue vs the victorie.

Q. What signifieth this word, temp-
tation?

A. The wilie guiles and subtill assauts
of the deuil, wherwith he assauteth vs:
forasmuch as we are naturally apt to
be deceiued, yea, ready to deceiue our
selues, and our wil is wholy bent to do
euil, and no whit to do good.

Q. But wherfore requirest thou of god,
that he do not lead vs into temptation,
since that is an office belonging pecu-
liarly to the deuil?

C. God of his infinite mercy doth preserue his faithfull, not suffering the deuill to lead them out of the way neither permitting that sinne haue the vpper hand of them: so likewise he doth not only giue vp, cast of, and withdraw his grace from such as he will punishe, but also he deliuereth them to the deuil, commtting them vnto his tyranie: he striketh them with blindnes, and giueth them vp into reprobate myndes, that they be come vtterly sclaues vnto sinne, and subiect to all temptations.

M. What meaneth the clause whyche followeth, for vnto the belongeth the kyngdome, and the power, and the glory for euer.

C. It putteth vs againe in remẽbrance that our praiers be grounded vpon god, and vpon his mighty power and goodnes, and not in any thinge that is in vs synce we of oure selues be vnworthy ones to open our mouthes to call vpon him: again we are taught hereby to cõclud all our praiers in the praisyng of his power and godnes.

M. Is

Q. Is it not lawfull for vs to aske any other petition or thyng, then is here rehearsed. 44. Sonday.

C. Albeit we are not forbydden to vse other wordes, and to frame them also after an other sort, yet there can no praier be acceptable vnto god, vnles it be in effect and sense framed after this, which is vnto vs, as it were a perfect rule wherby to pray as we ought to do.

Q. It semeth now conuenient tyme to come to the fourth point: touching the honour due vnto god.

C. We haue said already, that it consisteth in acknowledging with the hart, and in confession with the mouth, that god is the authour of all goodnes, that therby we may honour him. The fourth kind of honour due to god.

Q. Hath god set forth no rule to teach vs how we should do this?

C. All the examples in the scripture, of praising and thankesgiuing, ought to be as rules vnto vs.

Q. Is there nothing contayned in the lords praier, touching this matter?

C. Yes; for in that we pray, that hys

name may be glorified, we desire also that all his workes may be seene (according as they be in dede) excellent and praise worthy: in such sort that if he punish vs, we may thereby praise the vprightnes of his iudgment: if he pardon our fautes, we may therby haue occasion to magnifie his mercy: when he performeth his promes, we may acknowlege him to be ỹ infallible truth, briefly we require that there be nothing at all done, wherein the brightnes of his glory be not shewed forth vnto vs: and this is to giue vnto him the laude and praise of all goodnes.

Q. What conclusion may we gather of al that we haue hetherto spoken?

C. We may well conclude of this, the saiyng of Christ, that this is life euerlastyng, to know the very liuing God, and him whom he hath sent, our Sauiour Christ: to know him, I say, to the end to render due honour vnto hym, ỹ thereby he may become vnto vs, not onely a lord and Maister, but also a father and Sauiour; whereby also we on

Iohn. 17.

What euer lasting life is. Math. 1.

the

the other part may be his seruauntes, his children, and a people wholy consecrated to his glory.

Q. What is the meanes to come by a state so excellent?

A. He hath for the same purpose left with vs his holy word, which is vnto vs, as it were, an entry in the kyngdome of heauen.

Q. Where shall we seke for this his worde?

A. It is conteyned in the holy Scripture?

Q. How must we vse this word, to haue this profit by it?

A. We must receiue it, beyng perfectly perswaded therof in our conscience, as of an vndouted truth, sent downe from heauen, submitting our selues vnto it with due obedience louing it hartely with a feruent and vnfained affection, hauing it so printed in our hartes, that we may follow it, and confirme our liues wholy vnto it.

Q. Doe all these thynges lie in our power?

A. No,

45 Sonday.

Euerlastiug life is offered & presented vnto vs by gods word.

C. No, not one of them all: but GOD worketh them in our heartes in thys wise, by his holy spirit.

M. Is it not required of our part, that we take pain, and do our diligence, both to heare and to read this doctrine, which is set forth vnto vs?

We must giue diligent labour to learn gods word.

C. Yes doutles: and first it is requisit, that euery man priuatly in hys owne house, giue himself to the study of thys word: but principally euery man is bound to haũt duly al Sermons made in the congregation of Christ, where thys word is expounded.

M. Thinkest thou then, that it is not inough, that euery man do giue diligence to read Gods word in hys owne house vnles they come also together to heare it preached openly.

C. I think it necessary, if god of his goodnes do prouide such meanes, that we may heare it openly.

M. What is the reason?

C. Bicause our sauionr hath set and established this order in his church, not to the end that two or thre onely should obserue

obserue it, but as a general order for all men: and he hath likwise declared, that this is ỹ onely way to build his church, and to preserue ỹ same: let vs therfore euery one be content, to haue recourse to this rule, & not become wiser then our Maister. Ephes. 4.

Q. Is it then a thyng necessary, to haue Pastours and Ministers in the Churches? Pastours or Ministers in the church are necessarie.

C. Yea very necessary: and at their mouthes men are boũd, to receiue the word of the lord, with all humble obedience: so that whosoeuer doth set light of them, and regard not to heare their sayings, they cõtemne also Jesus christ and deuide themselues from the felowship of his flocke. Math. 10. Luke. 10.

Q. Is it sufficient that we haue bene ones instruct by their meanes, eyther ells must we heare their doctrine continually?

C. It is nothing if a man begin wel, vnles he continue still in the same: for we must kepe vs in Christes Scole, and

continue

continue stil his scholers vnto the end: and for that cause he hath ordeined Ministers in the Church, to teach vs continually in his name.

46. Sonday. Of sacramēts.

Q. Is there none other meane besides his word, whereby God sheweth himselfe vnto vs?

C. God hath ioyned the Sacramentes, with the preaching of his word.

Q. What is a Sacrament?

C. A Sacrament is an outward token of Gods fauour, which by a visible signe doth represent vnto vs Spirituall thinges, to the end that gods promises might take the more depe roote in our harts, and that we might so much the more surely giue credit vnto them.

Q. What? Is this possible, that a visible and a materiall signe, should haue such vertue, to certifie our conscience?

C. No, not of it self, but GOD hath ordeined it for such an end.

Q. Since it is the proper office of Gods holy spirit, to seale and print the promises of God in our harts, how canst thou attribute or gyue thys propertie vnto the

the Sacramentes?

C. There is a great difference betwene ỹ one & the other: for gods spirit is he alone, who in very dede is able to touch and moue our harts, to illuminate our mindes, and to assure our conscience in such sort that al these ought to be accounted his onely workes, so that the whole praise and glory hereof, ought to be giuen vnto him only: not withstanding, it hath pleased our lord, to vse his Sacramentes as second instrumentes therof, according as it semed good vnto him, without diminishing any point of the vertue of his spirit.

the differẽce betwen gods spirit and his sacraments.

M. Thou meanest then, that the efficacie of the Sacramentes, doth not consist in the visible signe, but wholy in the working of the spirit of God.

C. I meane euen so: according as it is gods pleasure, to worke by meanes by him ordeined, without any derogation therby to his glorious power.

M. What moued God to institute such instruments or meanes?

C. He

The Sacraments were ordeined to help our infirmitie.

C. He ordeined them to help and comfort our weaknes: for if we were of a Spiritual nature, as the angels are, then we were apt to consider, both God and hys manifold graces, after a spirituall maner also: but forasmuch as we are clogged wt earthly bodies, it was needful for vs, that god did institut sensible signes to represent vnto vs spirituall and heauenly thinges, for otherwise we could not comprehend them. Moreouer, it is necessarie for vs, that all our sences be exercised in his holy promises, that we might be ẏ better stablished in ẏ same.

47. Sondaye.

The Sacramentes are necessarie.

P. Since GOD hath ordeined his sacraments, for our necessitie, it were a point of arrogancie and presumtion, to thinke that they might be aswell left of, as vsed.

C. He say truth: so that whosoeuer doth willingly forbeare the vse of them, esteming thē as things more then needeth, he dishonoreth Iesus christ, he refuseth his grace, and doth quenche hys holy spirit.

P. But what assurance of gods grace, be

be the Sacramentes able to gyue, seyng both the godly and wicked doe receiue them?

C. Albeit the infidels & wicked do make the grace (whiche is presented vnto them by the Sacramentes) of none effect, yet it foloweth not that their office and propertie is such.

M. Yow, and when is it, that the Sacramentes haue their effect?

C. When a man receyueth them in fayth, seking onely in them Christ and hys grace.

When the sacramentes do take their effect.

M. What meanest thou by saying, that we may seke nothing els but christ in them?

C. I signifie thereby, that we may not occupie our mindes, in considering the outward signes, as though we would seke our saluation in them: neither may we imagin, that there is any peculiar vertue inclosed in them, but contrariwise do take ỹ signe for an ayde to lead vs straight to Christ, and to seke in him saluation, and all our felicitie.

How Christ ought to be sought in his sacramentes.

M. If faith then be required in the minis-

stration of them, how are they gyuen vnto vs, to strengthen vs in the faith, & to assure vs of Gods promises?

The sacramentes be meanes to norish our faith.

C. It is not inough, that faith be onces begonne in vs for a time, but it must still be nourished, & maintained, so that it mai growe daily, and be increased in vs. For the nourishement, strength, and increase thereof, god hath giuen vs the Sacraments, the which thing sayncte Paul declareth, saying, that the vse of them, is to seale the promises of GOD in our hartes.

Rom. 4.

P. But is not this a token of infidelitie, when we do not beleue the promises of God, onles they be confirmed vnto vs, by some visible signe as an ayde ioyned vnto them?

Gods childrē are not fully perfecte in this life.

C. It is a token of a weake faith, and yet the faith of all the children of GOD is such, notwythstandyng they cease not therfore to be faithful, albeit they haue not as yet attayned vnto the perfection thereof. For so long as we liue in thys world, there abideth continually, certaine remenauntes of vnbeleefe in our

flesh

flesshe: and therefore we must endeuour by all meanes, continually to profit and increase in faith.

Q. How many sacraments be there in the Church of Christ.

48 Sonday.

How many sacramentes there be.

C. There be but two, which be common vnto all men, and which Christ himself ordeined for the faithfull.

Q. What be they?

C. Baptisme, and the holy Supper.

Q. In what points do thei agree, & wherin differ they, the one from the other?

Of baptisme.

C. Baptisme is vnto vs an entry into the Church: for it witnesseth vnto vs, that where as we were before strangers frō God, he doth now receiue vs into hys familie. The supper of ỹ Lord is a testimony vnto vs, that god will nourishe & refresh vs with fode, euen as a good master of an house, studieth to sustaine and fede such as be of his houshold.

Q. To the end that we may vnderstand them, both so much the better, let vs consider them a part, one after an other: First, what is the signification of Baptisme?

The signification of baptisme, Rome. 6. Ephes. 3.

C. It standeth in two pointes first our lord representeth vnto vs herein the remission of our synnes : secondly, our regeneration.

49. Sonday. The mystery of the water in baptisme.

Q. What similitude hath water wt those things, that it may represent them?

C. Fyrst, the remission of synnes, is a maner of washing, wherby our soules are clensed from their filthines, euē as the fylth of our body is washed away wyth water.

Q. What saiest thou of regeneration?

C. Because the beginnyng of our regeneration standeth in the mortification of our nature, and the end that we become new creatures, through the spirit of God, therefore the water is powred vpon the head, to sygnifie that we are dead or buried, and that in such sort, that our risyng againe into a new lyfe, is therwithall figured, in that, that the powring of the water, is but a thing of a very short cotinuance, & not ordeined that we should be drowned thereby.

Wherfore the water is powred on the head.

Q. Thou meanest not, that the water is the washing of our soules.

C. No

C. Nor for that belongeth to the bloud of our saviour Christ alone, which was shed, that all our filth might be wiped away, and that we might be counted pure, and wythout spot, euen before God: the which thing then taketh effect in vs, what tyme our consciences be sprinkled therewith by Gods holy spirit: but the sacrament doth testifie and declare it vnto vs.

The water doth not clense vs but the bloud of Christ onely. 1. Ihon, 1. 2. Peter. 1.

P. Meanest thou then that the water standeth in none other sted vnto vs but as a sygure?

The water is not a bare signe.

C. It is such a figure, as hath the veritie ioyned vnto it: for God kepeth hys promes, & deceiueth no man: wherfore it is certain that remission of sinnes & newnes of life is offred vnto vs in baptisme and that we receiue the same there.

The promes ioined to it.

P. Is thys grace receyued indifferently of all men,

C. Nor for diuers through theyr wickednes, cause it to stand them in no stede: neuertheles, the Sacrament loseth not hys property, albeit ỹ none fele the comfort therof, but onely the faithfull.

Q. What thing is that wherby our regeneration is wrought in vs.

C. By the death and resurrection of our Sauiour Christ: for his death standeth in this stede vnto vs, that by it our olde Adam is crucified, and our sinfull nature is, as it were, buried, so that it beareth no more rule in vs. As touching the newnes of life, which is to be obedient to Gods will, that we obteyn by his resurrection.

Whereby we are renewed in spirit.

Q. How doe we obtayne thys grace in Baptisme?

C. Bycause we are there clothed wyth Christ, and indued wyth his holy spirit yf so be that we make not oure selues vnworthy of his promises, whych be there geuen vnto vs.

Q. As touchyng our part, what is the ryght vse of Baptisme?

C. The right vse thereof standeth in faith and repentaunce: that is, in that we be sure, that we haue our consciences clensed in the bloud of Christ: & in that we both fele in our selues, & make it knowē to others by our workes, that hys spirit abideth

Wherein the right vsyng of baptisme standeth.

abydeth in vs, to mortifie our affections, and so to make vs ready to do the wyll of God.

Q. Seing al this is required in the right vsyng of Baptisme, how is it that litle childzen be Baptized?

50. Sonday. The baptisme of infantes.

C. I did not meane, that faith and repentance, ought alwaies to go before ỹ ministratiõ of this sacrament: for ỹ is only requisit in them that be of age, and discretion, so that it is sufficient, yf the lytle childzen shew forth the fruites of baptisme, when they are come to sufficient age to know it.

Q. How wilt thou proue, that there is no inconuenience in this doyng?

C. For in lyke maner Circumcision was a Sacrament of repentaunce, as Moyses and the Prophetes do wytnes, and also a Sacrament of fayth as saint Paull teacheth, and yet God dyd not debarre lytle chyldzen, from the receiuing of the same.

Deut.10.30. Ierem.4.

Rom.4.

Q. No, but art thou able to proue sufficiently, that there is as good reason, that they should be receyued to

Baptisme, as that the other should be Circumcised?

the promises which were made to the Iewes onely are now offered to al mē.

C. Yea, for the same promyses, whych God did make in time past, to his people of Israell, are now extended vnto all coastes of the world.

M. And foloweth it therefore, that we must vse also the signe?

C. Yea, yf we wyll consyder the thyng effectually: for Christ hath not made vs partakers of that grace, whych belonged in time past, to the children of Israel, to thintent he would in vs diminish or obscure it, but rather to shewe forth his goodnes more euidently, and in greater abundaunce.

M. Doest thou count then, that if we did denie Baptisme to litle children, the grace of God should be diminished, by the comming of Christ?

C. Yea, surely: for we should be by that meanes destitute, of the expresse signe of gods bountiful mercy, towards our children, the which thing they y were vnder the law, had: & in very dede thys thing serueth highly to our comfort and

to

to the stablishyng of the promes, which hath bene made vnto vs from the begynnyng.

M. Thy minde is then, that for as much as it pleased God in old time to declare himselfe to be our sauiour yea, of lytle childrē, and that he thought it also good to seale his fauourable promes in their bodies, by an outward sacrament, that therfore it is very good reasō, that there be no lesse tokens of assuraunce after Christes comming, since the selfe same promes continueth stil, & is more openly vttered, aswel by word as dede.

C. Yea: and moreouer it semeth a thing worthy of notable reprehension, if men would doe so much wrong vnto childrē as to deny them the signe, which is a thing of lesse price, since the vertue and substaunce of Baptisme belongeth vnto them, whyche is of much hygher estimation.

M. For what consideration, ought we to Baptise litle children.

C. In token that they are inheritours of ỹ blessing of god, which is promised

to what purpose children are baptised.

to the sede of the faithfull, that when they come to age, they should be instructed what the meaning of Baptisme is, to profit themselues therby.

54. Sonday. Of the lordes supper.

Y. Let vs now speake of the Supper & first what is the signification therof?

C. Our Lord did ordaine it, to put vs in assurance, that by the distribution of his body and bloud, our soules are nourysshed in the hope of life euerlasting.

Y. Why is it that our lord representeth vnto vs, his body by the bread, and hys bloud by the wyne?

Christ offereth to vs his body by the bread, and his bloud by the wyne.

C To signifie vnto vs that what properties the bread hath towards our bodyes, that is, to fede and susteine them in this transitory life, the self same property also his body hath, touching our soules, ỹ is, to nourishe them spiritually. And in like maner as the wine doth strengthen comfort, and reioyce man, euen so hys bloud is our full ioy, comfort, and spirituall strength.

Y. Doest thou meane that we must be in dede, partakers of the body and bloud of the Lord?

C. I

C. I meane so: For since the whole trust and assurannce of our saluation, doth consist in the obedience, which he hath performed vnto God his father (in that that GOD doth accept and take it, as if it were ours) we must first possesse him, seing that his benefites do not belong vnto vs, vntil he haue first geuen himself vnto vs. the only stay of our trust.

M. Why did not Christ geue himself vnto vs, what time he gaue himself to be crucified, that thereby we might be brought into the fauour of god his father, and be deliuered frō damnation?

C. Yes: but ỹ doth not suffice, vnles we do receiue him wt̄ all, in such sort as we may feele in our consciences, the fruit, and efficacie of his death and passion.

M. Is not faith the ready meanes, to receiue Christ by?

C. No dout: and not onely in that we beleue, that he died & rose again to deliuer vs from euerlasting death, & to procure vs also euerlastyng life, but also by that he dwelleth in vs, and is ioyned wyth vs, as the head wyth hys members, to the After what sorte we receiue Chri

the end to make vs partakers of all his graces, by the force of thys ioynyng together.

42 Sondaye.

Q. Haue we Christ ioyned vnto vs by none other meanes then by his supper?

A. Yes: for we receiue Christ with the fruicion of his benifites, by ỹ preaching of the Gospell, as sainct Paull witnesseth, in ỹ that our lord Jesus doth promise vs therein that we are bone of his bones, and flesche of his flesche: & againe that he is the bread of life, which came downe from heauen to nourishe our soules: and in another place, ỹ we are one with him, euẽ as he himself is one with his Father and such like.

1.Cor.1.

Ephe.5.

Iohn.6.

Iohn.17.

Q. What is there more to be had in the Sacrament? Or to what vse doeth it serue vs besides?

A. This is the difference, that thys our ioyning together is more euidently, & plenteusly set forth vnto vs: albeit our sauiour Christ, be in very dede exhibited vnto vs, both by baptisme, & by the preaching of his word, yet that is but in a part, as it were, and not fully.

Q. What

Q. What is it then briefly, that we haue by this signe of bread?

A. That the body of our lord Iesus, for so much as it was once offered vp for vs in sacrifice, to bring vs vnto Gods fauour, is now geuen vnto vs, to assure vs, that we are partakers of thys reconsiliation.

What doth the signe of bread teach vs.

Q. And what haue we by ỹ signe of wine?

A. It assureth vs that as our lord Iesus, dyd shed his bloud once on ỹ crosse for a full price and satisfaction of all our sinnes, euen so he now geueth it vnto our soule to drinke, whereby we should not doubt to receyue the fruit and benefit thereof.

What is signified to vs by the wine.

Q. By these thine answers I gather, ỹ the Lords Supper doth direct vs to the death & passion of our Sauiour Christ, to the intent we may be partakers of the vertue thereof.

A. It doth so: for euen then the onely and euerlasting sacrifice was offered vp for our redemption. Wherfore there remaineth now nothing els, but that we should haue the fruits thereof.

The Lordes supper is not a sacrifice propitiatorie.

Q. The

M. The supper then was it not ordeined to offer vp the body and bloud of our sauiour to God his father?

C. No: for there is none but he alone, vnto whom that office belongeth, for so much as he is the euerlasting Sacrificer: But the charge that he hath geuen vnto vs, is that we do receiue hys body, and not offer it.

Christ alone is the euerlasting bishop. Hebre. 5. Math. 26.

M. Wherefore be there two signes instituted?

53. Sondaye. The ordeyning of. 2. sygnes was for our weakenes.

C. Our Lord dyd that to helpe our infirmitie, signifiyng that he is aswel the drinke as the meate of our soule, to the end we myght be content to seke our nourishment fully and wholy in hym, and no where els.

M. Doth ỹ second signe which is the cup belong indifferently vnto all men?

C. Yea, and that by the commaundement of our sauiour Christ, contrary wherunto we may in no wise do.

M. Receyue we in the Supper onely the tokens of the thinges, afore rehearsed: Eyther are they effectually in dede there geuen vnto vs?

C. For

C. For so much as our Sauiour Christ is the truth it selfe, it is most certayne, that the promises, which he made at at his supper, be there in dede accomplished, and that which is figured by the signes, is truly performed: So then according as he there made promes, and as the signes do represent, there is no doubt, but he maketh vs partakers of his very substaunce, to make vs also to growe into one life with him.

M. How may this be done, seing the body of our sauiour christ is in heauen, & we are here as Pilgrimes on the earth?

How we receiue Christ in the supper.

C. Verely it cõmeth to passe, by the wonderous & vnsearchable working of hys spirit, who ioyneth easely together, thinges being farre a sunder in place.

M. Then his body is not presently included in the bread, neither his bloud conteined within the cup.

C. No but cleane contrary wyse: if we wil haue ỹ substance of the sacrament, we must lyft vppe our hartes into heauen where oure Sauiour Chryst is in the glory of hys father, from whence we

What is to be done if we will receiue the substance of the sacrament.

we haue sure hope, that he will come for our redemption: and therefore we may not search hym, in these corruptible elementes.

Y. So then thy iudgement is, that there be two things in thys Sacrament: the substaunce of breade and wyne, whych we se wyth ỹ eye, touch with our hand tast wyth our mouth: and also chryst by whō our soules are inwardly nourished.

Pledges of our resurrection.

C. You say truth: and in suche sort that we haue therewith also a sure token, and as it were, a pledge of the rysing againe of our bodies, in so much as they are already, made partakers of the signe of lyfe.

14. Sondaye.

Y. How ought thys Sacrament to be vsed?

1. Cor. 11.

C. Saint Paule teacheth the right maner of the vsyng thereof: whych is that euery man examyn himself before that he come vnto it.

Y. Wherein ought a man to examin hymself.

C. He must consider whether he be a true member of Chryst?

Y. Where-

M. Whereby may a man haue sure knowledge thereof?

C. If he haue true faith and repentance, and do loue his neighbour with an vnfained loue, not keping in his hart, any rancour, hatred, or debate. The sure tokés of a true Christian,

M. But is it requisit, to haue a perfect faith, and perfect loue?

C. We must nedes haue both soūd right and not counterfeited: but to speake of such a perfectiō, as vnto which nothing cā be added, it cannot be found in mā: also this supper had ben a thing ordeyned in vain, if none were mete to come to it, vnles he were throughly perfect.

M. By thys saying, our imperfection doth no whit hinder vs, from comming therevnto.

C. Rather contrarywise, it should stand vs in no stede, yf we were not vnperfect: for it is an helpe, and succour, against our infirmitie.

M. Do these two Sacramentes serue to none other end, but to suppoꝛt & beare vp our imperfection?

C. Yes they are also signes and badges of

our profession, that is to say, by them we protest openly, that we are the people of god, and make open profession of our Christen religion.

Q. What shal we then iudge of him that refuseth to vse them?

C. We ought not to coumpt him a christen man: for in so doyng, he refuseth to confesse him selfe to be a christian, and what is that els, but as it were couertly to refuse Christ?

Q. Is it inough to receiue them both ons onely in our life time?

how it is that we receiue the Supper ofr tymes though we may be but once baptised

C. Baptisme was ordeined to be receiued but ones: wherfore it is not lawful to be Baptized againe: but it is otherwise to be thought of the supper.

Q. What is the reason thereof?

C. By Baptisme God doth bring and receyue vs into his church: and when he hath ones receyued vs, he declareth also to vs by the Supper, that he wyll fede vs continually.

55. Sondaye.

Q. To whō belongeth, the ministration of baptisme, and of the lords Supper?

C. Unto them, who haue the charge to preach

preach openly in ỳ church: for the preaching of gods word, & the ministration of ỳ sacraments, be things ioyntly belonging, to one kind of office.

To who the ministration of the sacramentes do belonge.

M. Is there not a prose to be brought for this, out of the scripture?

C. Our lord giueth speciall charge to his Apostles, aswel to baptize as to preach: and as touching the supper, he gyueth them Iniunction to folow his example now he did the part of a Minister, in that he gaue it to others.

Math. 28.

M. The Pastours, who be the Ministers of the Sacraments, ought they to receiue indifferentlie, euery person that commeth?

C. As touching baptisme, forasmuch as there be none in our time baptized but litle childrē, there ought to be no choise vsed: but as concerning the supper, the Minister must refuse to giue it to them that be vtterly vnworthy.

Who ought to be shutte out from the Supper.

M. Wherefore?

C. Bicause that otherwyse, the Supper of the Lord should be defyled, and dishonoured.

Q. But yet our lord admitted Judas to the holy Supper, notwithstanding hys wickednes.

C. Yea, for his wickednes was hetherto hyd: and albeit our Lord knew it ryght well, yet was it not notorious, and knowen vnto men.

Wherefore Iudas was admitted.

Q. What waie is to be vsed then towards the hypocrites?

C. The Minister ought not to exclude and shut them out as vnworthy, but he must tary vntill it shall please God, to make their close wickednes knowen.

Q. What if he himself know, or if he be priuely aduertised of any such?

C. That is not a sufficient cause for him to deny them the supper, vnles he haue the thing tried by sufficient profe, and therewyth the Iudgement of the Church.

Q. It is then mete, to haue a politicke order touching this matter.

C. What els? If the congregatiõ be well ordered, there must be certain apointed to watche, and take diligent hede, for such open crims as may be committed;

and

and they hauing authoritie, ought in the name of the whole church, to inhibit such as be by no meanes mete, neither can be partakers thereof, without the dishonour of God, and the offence of the faithfull.

The end of the instruction of children in the faith.

THE MANER TO EXamine children, before they be admitted to the Supper of the Lorde.

The Minister.

IN whom doest thou beleue?

The Childe.

I beleue in God the Father, and in Iesus Christ his Sonne, and in the holy Ghost, and loke to be saued by none other meanes.

M. The Father, the Sonne, and the holy ghost, be they any more then one God?

C. No, although they be distinct in persons.

M. What is the effect of thy fayth?

C. That God the father of our lord Iesus christ (and so by him of vs all) is the beginnyng and principall cause of all things, the which he gouerneth in such sort, that nothing can be done without his ordinaunce, and prouidence. Next, that Iesus Christ hys Sonne, came downe into this world, and accomplished all thynges, which were necessary for our saluation: and ascended into heauen, where he sitteth at the ryght hand of the father, that is, that he hath all power in heauen and in earth, and shal come againe from thence to iudge the whole world. Furthermore that ꝑ holy Ghost is very God, bicause he is the vertue & power of God, & printeth in our hartes the promises made vnto vs in Iesus christ. And finally that the Church is sanctified, & deliuered from their sinnes, through the mercies of god, and shal after this life ryse againe to lyfe euerlasting.

M. Must

M. Must we serue God, accordyng as he hath commaunded? Or elles as mens traditions teach vs?

C. We must serue him as he hath taught vs by hys word and commaundementes, and not accordyng to the commaundements of men.

M. Canst thou kepe Gods commaundementes of thy selfe?

C. No verelie.

M. Who then doth kepe and fullfyll them in thee?

C. The holy Ghost.

M. When God then gyueth thee hys Holy Ghost, canst thou perfectly obserue them?

C. No, not so.

M. Why? God doth curse and reiect all such as do not in euery point fulfyll his commaundementes?

C. It is true.

M. By what means then shalt ỹ be saued and deliuered from the curse of God?

C. By the death and passion of our lord Jesus Christ.

M. How so?

C. For

C. For bycause that by his death, he hath restored vs to life, and reconciled vs to God his Father.

Q. To whom doest ỹ make thy praiers.

C. I pray to GOD, in the name of our lord Jesus Christ oure Aduocate and Mediatour, referryng all may praiers to that scope, whych Christ our Sauiour, hath left vs a most sufficient and absolute rule.

Q. How many Sacramentes are there in Christes church?

C. Two, Baptisme, and the Lords Supper.

Q. What is ment by Baptisme?

C. First, it signifieth ỹ we haue forgeuenes of our sinnes, by ỹ bloud of Christ Secondly, it setteth before our eies our regeneration, or new spirituall birth.

Q. What signifieth the Supper of the Lorde?

C. That by the spirituall eatyng & drinkyng of the body & bloud of our Lord Jesus christ, our soules are nourished vnto life euerlasting.

Q. What doth the bread and Wyne, represent.

repzesent in the Lozdes Supper:

C. That as our bodyes are nourished therewith, so our soules are sustayned, & nourished with the vertue of Chzists body and bloud: not that they are inclosed in the bzead and wine, but we must seke Chzist in heauen, in the glozy of God his Father.

Q. By what meanes may we attayne vnto him there?

C. By faith, which Gods spirit wozketh in our hartes, assuring vs of Gods pzomises, made to vs in his holy gospell.

The ende.

A PRAYER TO BE SAID in the mornyng.

O Almighty and moſt gratious God, we hartely thanke thee for the ſwete ſlepe & comfortable reſt which ỹ haſt geuen vs this night, and forasmuch as thou haſt cõmaunded by thy holy word that no man ſhuld be idle, but al occupied in godly & vertuous exerciſes, euery man according to his calling, we moſt humbly beſech thee that thine eies may attend vpon vs, daily defend vs, cheriſhe, comfort, and gouerne vs, & al our counſailes ſtudies & labours, in ſuch wiſe, that we may ſpend and beſtow this day according to thy moſt holy will, without the hurtyng of our neighbours, & that we mai diligently and warely eſchew and auoide al things that ſhuld diſpleaſe thee, ſet thee alwayes before our eyes, lyue in thy feare, working that may be found acceptable before thy diuine maieſty, through Jeſus Chriſt oure Lorde.

So be it.

¶ The

THE CONFESSION OF our sinnes.

O Eternall God and most mercifull father, we confesse, and acknowledge here before thy diuine maiestie, that we are miserable 1 sinners, 2 conceiued & borne in sinne and iniquitie, so that in vs there is no 3 goodnes. For the 4 flesh euer more rebelleth against the spirit, whereby we continually transgresse thine holy precepts, and commaundements, and so purchasse to our selues through thy iuste iudgement 5 death and damnation. Notwithstanding, O heauenly father, forasmuch as we are displeased with our selues for the sinnes that we haue committed against thee, and do vnfeinedly repent vs of the same, we most humbly beseche thee for Iesus Christes sake, to shewe thy mercy vpõ vs, to forgiue vs al our sinnes and to increase thine holy spirit in vs, that we 6 acknowledging from the botom of our harts our own vnrightcousnes, may from henceforth not only mortifie our sinful lustes and affections, but also bryng forth

1. Rom. 3. a. Psal. 14. b.
2. psal. 51. a
3. Rom. 7. d
4 Gala. 5. e
5 Rom. 2, 2. ierem. 3. g isa. 26. b
6 Colos. 3. a Rom. 6. a Ephes. 4. c. 5. a 1. peter. 2. a

forth such fruites, as may be agreable to thy most blessed wil: not for ỹ worthines thereof, but for the 1 merites of thy dearly beloued sonne Jesus Christ our onely sauiour, whom thou hast already giuẽ an oblation & offering for our sinnes, and for whose 2 sake we are certeinly persuaded, that ỹ wilt denie vs nothing, that we shal aske in his name, according to thy wyll. For thy 3 Spirit doth assure our consciences, that thou art our mercifull Father, and so louest vs thy children through him, that 4 nothyng is able to remoue thyne heauenly grace and fauour from vs. To thee therefore, O Father, wyth the Sonne and the holy Ghost be all honour and glory, worlde wythout end.

So be it.

1. Rom. 5. a. Hebre. 9. d Ephes. 2 d.

2. Ioh. 14. b 16. c Math. 7. b Iames, 1. a

3. Iohn. 3, 3. rom. 8. b. c. g.

4 Rom. 8, g.

A CONFESSION OF our sinnes.

O Mercifull and most louyng Father, whose loue is infinite, whose mercy endureth for ever, we sinfull creatures trusting in thine vnspeakeable goodnes & loue towards vs, do appere thys morning before thy diuine maiestie, most humbly cõfessyng our manifold sinnes and innumerable trãsgressions of thy cõmaundements and fatherly will: against thee only, against thee O Lord, haue we sinned, we acknowledge our offences, we accuse our selues vnto thee O merciful lord, and wil not hide our vnrighteousnes, we finde in our selues nothing but ignorannce of thy will and disobedience, mistrust, doutfulnes in thy goodnes & incredulitie, hatred & contempt of all spirituall thinges, selfe loue, cõfidence in our selues, and feruent lusting after carnall things of this world: & this tre of our corrupt nature bryngeth forth continually in vs, none other fruits but rotten & vnsauery workes of the flesh in thoughtes wordes and doynges vnto con-

condempnation. Wherefore we humbly beseech thy fatherly goodnes, euen for thy sonne Iesus Christes sake (whom ỹ hast set forth for a purchaser of mercy vnto vs through faith in his bloud) make our hartes cleane, take away our stony harts, and geue vnto vs a true & a liuely faith, which shall worke continually by loue through Christ, haue mercy vpon vs, forgeue vs our sinnes for thy sonnes sake, certify our consciences of remissiõ of the same by thy holy spirit, by whose operation so mortifie in vs, our old mã the whole body of sinne, that we continually dyeng vnto sinne, may walke in newnes of lyfe to the glorie of thy holie name, through Iesus Christ our Sauiour. Amen.

A FORME OF PRAIERS to be vsed in Priuate houses, euery Morning, and Euenynge.

Mornyng Praier.

ALmightie God, and moſt mercifull father, we do not * preſent our ſelues here before thy Maieſtie, truſting in our owne merites or worthynes, but in thy manifolde mercies, which haſt promiſed to heare our praiers, & * graunt our requeſts, which we ſhal make to thee in the name of thy beloued Sonne Jeſus Chriſt our lord, who hath alſo commanded vs to aſſembls our ſelues together in his * name, wyth full aſſurance that he wil not only be emong vs, but alſo be our * Mediator, and Aduocate towardes thy Maieſtie, that we may * obtain al things which ſhall ſeme expedient to thy bleſſed wil, for our neceſſities. Therefore we beſech thee, moſt mercifull father, to tourne thy louing countenance towardes vs & * impute not vnto vs our manifold ſinnes, and

Daniel. 9. c.

Iohn. 16. c

Math. 18. c.

1. Tim. 18. b

1. Iohn. 3.

Pſal. 32. 2

Rom.16.e * Satan, Antichrist with all hirelings & papists whom ỹ hast already cast of into a reprobat sence, ỹ they may not by sects scismes, heresies & errours, disquiet thy litle flocke. And bicause, O lord, we be fallen into the latter daies, & * daungerous times, wherin ignorãce hath gottẽ the vpper hand, & Satan with his ministers, seke by all meanes to quench the light of thy Ghospell, we besech thee to maintaine thy cause against those * rauening Wolues, and strengthen all thy Seruantes, whom they kepe in prison and bondage for the confession of thy truth. Let not thy longe sufferyng be an occasion, eyther to encrease their tyrannie, or to discourage thy chyldren, neyther yet let our sinnes and wyckednes, be an hyndraunce to thy mercyes, but wyth spede, O Lord, consider the greate myseryes and afflictions of thy poore Churche, whyche in sundrie places, by the rage of enemyes, is greuously tormented: and this we confesse O Lord, to come most Justly for our sinnes, whych (notwythstandynge thy manifold

2.Timo.4.

Math.7.c.

manifold benefites, whereby thou doest daily alure vs to loue thée, and thy sharp threatninges, whereby we haue occasiõ to feare thee, and spedely to repent) yet continue in our owne wickednes, and fele not our hartes so touched wyth the displeasure of our sinnes, as we ought to do. Therefore, O Lord, create in vs new hartes, that with feruent mindes, we may bewaile our manifold sinnes, and earnestly repent vs, for our former wickednes, and vngodly behauiour towards thée: and where as we cannot of our * selues purchase thy pardon, yet we hũbly beseech thee, for Iesus Christs sake, to shew thy mercy vpon vs, and receyue vs agayne to thy fauour. Graunt vs, deare father, these our requests, and al other things necessary for vs, and thy whole Church, accordyng to thy promes, in Iesus Christ our Lord: In whose name we beseech thee, as he hath taught vs, saying:

Rom. 7. d.
2. Corin. 3.
Luke. 17. c.

Our father. &c.

Graces.

THANKES BEFORE dyner.

O Heauenly Father, which art the fountayne and full treasure of all goodnes, we beseech thee, to shewe thy mercies vpō vs thy children, and * sanctify these gifts, which we receiue of thy merciful liberalitie, graunting vs grace to vse them * soberly and purely, accordyng to thy blessed wyll: so that hereby we may acknowledge thée to be the auctour and giuer of all good thinges, and aboue all that we may remember, continually to seke the * spirituall foode of thy word, wherewyth our soules may be nourished euerlastingly, thorow our sauiour christ, who is the true * bread of life, which came downe from heauen, of whom whosoeuer eateth, shall lyue for euer. So be it.

1. Tim. 4.

Titus. 2. c.

Iohn. 6. c. d

Iohn. 9. c.

THANKES GEVING AFter Dyner.

GLory, praise, and honor be vnto thee most mercifull & omnipotent father who of thine infinite goodnes hast created man to thine owne image and similitude, who also hast fede, & dayly fedest of thy most bountifull hand all liuyng creatures, graunt vnto vs, that as thou hast nourished these our mortall bodies with corporall fode, so thou wouldest repleniſhe our soules w̄ the perfect knowledge of the liuely word of thy beloued sonne Jesus Christ, to whom be praise, glory and honour for euer.

God saue the Church vniuersal: God comfort them, that be comfortles: lord increase our faith: O lord, for christ thy sonnes sake be mercifully to the commō wealthes, where thy Gospell it truely preached, and harbour graunted to the afflicted members of Christes body: and illuminate accordyng to thy good pleasure, all nacions wyth the brightnes of thy word. So be it.

THANKES GIVING BEfore Supper.

ETernall and euerliuing God, Father of our Lord Jesus Christ, who of thy most singular loue, whych thou beareſt to mankinde, haſt appointed to hys ſuſtenaunce, not onely the fruites of the earth, but alſo the ſoules of the ayre and beaſtes of the earth, and fiſhes of the ſea, and haſt commaunded thy benefites to be receyued, as from thine handes with thankes giuing, aſſuryng thy children by the mouth of thine Apoſtle, that to the cleane all thynges are cleane, as the creatures, whych be ſanctified by thy word, and by prayer, graunt vnto vs ſo moderatly to vſe theſe thy giftes preſent, that the bodyes beyng refreſhed, the ſoules may be more able to procede in all good workes to the prayſe of thy holie name.

Titus. 1

So be it.

¶ Thanks

Graces.

THANKES AFTER Supper.

THe God of all power who hath called from death that great pastour of the shepe, our Lord Jesus, comfort and defend the flocke which he hath redemed by the bloud of the eternall testament: increase the number of true preachers: represse the rage of obstinate tyrants: mitigate and lighten the harts of the ignorãt, releue the paines of such as be afflicted, but especially of those that suffer for the Testimony of hys truth and fynally, confound Sathan by the power of our Lord Jesus Christ. God saue the. &c.

Euenyng Praier.

OH Lord GOD, father euerlasting and full of pitie, we acknowledge and confesse, that we be * not worthy to lift vp our eyes to heauen, much lesse to to present our selues before thy maiesty wyth confidence that thou wylt heare our prayers and graunt our requestes, Luke. 15. &. 18

yf we consyder our owne deseruynges. For our consciences doe accuse vs, and our synnes wytnes agaynst vs, and we knowe that thou art an vpryght iudge, whych doest not iustifie the synners and wycked men, but * punyshest the fautes of all such as transgresse thy commaundementes. Yet most mercifull Father, synce it hath pleased thee * to commaunde vs to call on thee in al our troubles and aduersities, promisyng euen then to helpe vs, when we fele our selues as it were, swalowed vp of death * and desperation, we vtterly renounce all worldly confydence, and flee to thy Soouereyne bountie, as oure onely stay and refuge, besechyng thee not to call * to remembraunce our manyfold sinnes and wickednes, wherby we continually prouoke thy wrathe and indignation agaynst vs: neyther our negligence and vnkyndnes, whych haue neyther worthely esteemed, nor in oure lyues sufficiently expressed the swete comfort of thy Ghospell reuealed vnto vs: but rather to accept the obe-

Exod.2.a.

psalm.50.c

psalm.18.a

psalm.79.b.

dence

dience and death of thy Sonne Jesus Christ, who by offeryng vp hys body in * Sacrifyce once for all, hath made sufficient recompense for al our sinnes. Hebre.9.10.
Haue mercie therefore vppon vs, O Lord, and forgyue vs our * offences. psalm.19.a
Teache vs by thyne holy Spirit, that we may ryghtly waie them, and earnestly repent for the same: and so much the rather, O Lorde, because that the * reprobate, and such as thou hast forsaken, can not prayse thee, nor call vppon thy name, but * the repenting hart, the sorowfull mynde, the conscience oppressed, * hungryng and thyrstyng for thy grace, shall euer set forth thy prayse and glory. And albeit we be but * wormes and dust, yet thou art our Creator, and we be the worke of thyne handes: yea, thou art our * Father and we thy chyldren: thou art oure shepeheard and we thy flocke: thou art our redemer, and we the people whom thou hast bought: thou art our GOD, and we thine inheritaunce. Correct * vs not therefore in thy angre, O lord, neither psam.58.a psalm.5.c psalm.17.a psalm.22.a 2.Cor.5.b ierem.10.b psalm.6.a

according to our deserts punishe vs, but mercifully chastise vs wt a fatherly affection, that all the worlde may knowe, that at what * tyme soeuer a synner doth repent him of his synne frō the bottom of his hart, yͭ wilt put awai his wickednes out of thy remēbraunce, as thou hast promised by thine holy prophet.

Ezech. 18.d

(.) This mrak directeth vs to that part of the morning prayer that is for the increase of the gospel which also may be sayd here as tyme serueth.

(.) Finally, forasmuch as it hath pleased thee to make the night for mā to rest in, as yͭ hast ordeined him the day to trauel, graunt, o deare father, yͭ we may so take our bodily rest, that our souls may continually * watch for the tyme yͭ our lord Jesus christ shal apeare for our deliuerance out of this mortall life, & in the meane season yͭ we, not ouercome by any * fantasies, dreames or other temptations, may fully set out mindes vpon thee, loue thee, feare thee, & rest in thee: furthermore yͭ our slepe be not * excessiue or ouer much after the insaciable desires of our flesh: but onely sufficient to cōtent our weake nature, yͭ we may be yͭ better disposed to liue in al godly conuersation to yͭ glory of thine holy name, and profit of our brethren. So be it. & A

Lucke. 12.c

Math. 6.b

Luke. 21.c

A PRAYER MADE AT the first assemble of the Churche, vvhen the confession of our faith and vvhole orders vvere there red and approued.

OH Lord God almighty and Father most mercyfull, there is none lyke thée in heauen, nor in earth, whych workest all thinges for the glory of thy name, & the comfort of thine elect: thou didest once make man ruler ouer all thy creatures, and * placed hym in the garden of all pleasures, but how sone, alas did he in his felicity * forget thy goodnes? Thy people Israel also in their wealth did euermore run a * stray, abusing thy manifold mercies, like as all fleshe continually rageth when it hath gotten liberty, & external prosperitie. But such is thy wisedome, adioyned to thy mercies, deare father, that * ÿ sekest all meanes possible to bring thy children to the sure sense & liuely felig of thy fatherly fauor. And therefore when prosperitie will not serue, then sendest ÿ aduersitie, graciously

1.King.8.c.

Gene.1.d.3.b

Gene.4.d

Exod.23.b.

Ezck.18.g

Hebre.12.a
Pro.7.a

ously * correcting all thy children whom thou receiuest into thine household.

Wherefore we wretched and miserable sinners, render vnto thee most humble and harty thankes, that it hath pleased thee to call vs home to thy folde, by thy fatherly correctiō at this present, where as in our prosperitie and libertie, we did neglect thy graces offered vnto vs. For the which negligence, & many other greuous sinnes, wherof we now accuse our selues before thee, thou mightest most iustly, haue geuen vs vp to repro-

Rom.1.d

bate mindes, and induration of our hartes, as thou hast done other. O lord god what are * we, vpon whom ÿ shouldest

Psalm.8.a

shew this great mercy? O most louing lord, forgeue vs our vnthankfulnes, and al our sinnes, for Iesus Christs sake. O heauenly father increase thine holy spi-

Gala.4.a

rit in vs, to teach our harts to cry * Abba, deare father, to assure vs of our eternall election in Christ, to reuele thy will more & more towards vs, to cōfirme vs so in thy truth, that we may lyue and die therein: & that by the power of the same

spirit

spirit, we may boldly giue accoumptes of our faith to al men, with humblenes and mekenes, that whereas they backebyte and sclaunder vs as euill doers, 1.pet.3. they may be ashamed and ons stop their mouthes, seing our good conuersation in Christ Jesus for whose sake we beseche thee, to assist thy persecuted people our brethren gathered in all other places to prayse thy holy name, that they and we, consenting together in one * Spirit Rom.15.b and truth, may, all worldly respects set a part, seke thy onely honour and glory in all our , and their assemblyes.

So be it.

A GODLY PRAYER TO be sayd at all times.

HOnour and prayse be giuen to thee, O lord god almighty, most deare father of heauē, for al thi mercies & louing kindnes shewed vnto vs, in that it hath pleased thy gracious goodnes, frely & of of thine owne accorde, to elect & chuse vs to saluation, before the beginning of the world: & euē like cōtinual thanks be giuen to thee, for creating vs after thyne owne image, for redeming vs wt the precious blod of thy deare sonne, when we were vtterly lost, for sanctifiyng vs with thine holy spirit, in the reuelation and knowledge of thyne holy word, for helping & succoring vs in all our nedes and necessities, for sauing vs frō al dangers of body & soule: for comforting vs so fatherly in al our tribulations & persecutions, for sparing vs so longe, & giuing vs so large a time of repentaunce. These benefites, O most mercyfull father, lyke as we knowledge to haue receyued them of thyne onely goodnes, euen so we beseche thee, for thy deare sonne Iesus

A prayer.

Jesus christs sake, to graunt vs alwaies thine holy spirit, whereby we may continually grow in thankfulnes towards thee, to be led into all truth, and comforted in all our aduersites. O Lorde strengthen our faith: kyndle it more in feruentnes and loue towardes thee, and our neyghbour for thy sake. Suffer vs not, most deare father, to receyue thy word any more in vaine, but graunt vs alwaies the assistaunce of thy grace and holy Spirit, that in harte, word and deede, we maie sanctifie and doe worshyp to thy name. Helpe to amplifie and increase thy kyngdome, that what soeuer thou sendest, we may be hartely well content, wyth thy good pleasure and wyll: Let vs not lacke the thyng, O Father, wythout the which we cannot serue the, but blesse thou so all the workes of oure handes, that we may haue sufficient, and not to be chargeable, but rather helpfull vnto others: be mercyfull, O Lord, to our offences: and seyng our debt is great, whyche thou hast

for-

forgiuen vs in Jesus Christ, make vs to loue thee & our neighbours so much the more. Be thou our father, our captayne and defendour: in al temptations, hold thou vs by thy mercyfull hand, that we may be deliuered from all inconueniences, and end our liues in the sanctifyng and honour of thyne holy name, through Jesus Christ our Lord, and onely sauiour. Let thy mighty hand and outstretched arme, O Lord, be still our defence, thy mercy and louing kindnes, in Jesus Christ thy deare sonne, our saluation, thy true and holy worde, oure instruction, thy grace and holy spirit, our comfort and consolation, vnto the end, and in the end.

So be it.

O Lord encrease our faith.

THE FORME OF THE Confeſsion of faith, vvhereunto al ſubſcribe, as are receiued to be ſcolers in the vniuerſitie of Geneua: and it is verie profitable for all tovvnes, Pariſhes, and Congregations, to diſcerne the trevve Chriſtians from anabapſts, libertines arrians, papiſtes, and other heretykes.

I Protest that I wil folow and hold the doctrine of faith, which is conteined in the Cathechiſme of this church, & to ſubmit my ſelf to ỹ diſcipline, which is eſtabliſhed here: neither wil I ioyne my ſelf or cõſent to any ſects which might trouble the peace and vnion, that God hath here approued by his word.

And to declare this more at large, & to cut of al cauillacions & ſhifts, I confeſſe that there is one god only, to whom we muſt cleaue, to ſerue him & worſhip him who is alſo our onely truſt and refuge. And although he be of a pure ſubſtance and vnmixt, yet is he diſtinct into three

persons. Therfore I detest all heresies, which were condempned aswell by the first counsell of Nice, as by the first cou-sell of Ephesus, & in that of Calcidonia. Likewise all the errors which haue ben renued by Seruet, & his adherents, con-tenting my self wt this simplicitie, that in the onely substance & essence of God, there is the Father, who hath begotten from al eternitie his word, and hath also had alway his spirit in him self: and that uery one of these persõs hath his proper-ty in such sort, y the diuinity remaineth stil in his perfection and proper nature.

I confesse moreouer that GOD hath created not onely thys visible worlde, to wyt, the heauen and the earth, and all that is therein conteyned, but also the inuisible spirits; whereof some haue continued in the obedience of god and the other haue fallen into perdition tho-rough their owne malice. But the per-seueraunce, which the angels had, came by the fre electiõ of God, who continued his loue and mercy toward them in gyuing them inuincible strength, to perse-

perſeuere allway in goodnes. Wherefore I deteſt the errour of the Maniches which imagined that the deuil was euil of nature, and had euen his original and beginning of himſelf.

I cõfeſſe alſo, that god hath ſo created ỹ world ons, ỹ he is ſtyll gouernour there of: in ſuch ſort ỹ nothing is done, or can come, but by his coũſel & prouidẽce. And albeit the deuil & the reprobate, labour to bring al things to confuſion: yea, and the faithful by the fautes that they commit, peruert good order & iuſtice, yet god hath the chiefe ſuperiorite aboue all, & tourneth the euill into good, & howſoeuer it be, he diſpoſeth and gouerneth all with a ſecret bridle, & after ſo wonderful a facion that we muſt reuerence it with all humlity, becauſe we are not able to comprehend it.

I confeſſe lykewyſe, that man was created to Gods Image, in full perfection of hys Spirit, wyll, and all partes, faculties and powers of hys ſoule, and that al the corruption & vice that is now in hym, proceadeth of that, that Adam

our father did seperate himself from god by his rebellion, & in leauing the fountaine of life & of all goodnes made himself sclaue to all misery: So that we are euery one, borne in originall sinne, & are all accursed of God, & damned from our mothers wombe not only through an other mans faut, but for the wickednes that is in vs although it appeare not.

I confesse also, that originall synne blindeth the spirit, & corrupteth the hart, so that we are depriued of all that perteineth to life euerlasting, in so much as all our natural gifts are depraued & defiled: which is the occasion, that we can not haue a good thought, nor motion to do wel. Therefore I detest them, which attribute to man any fre will to attayne vnto vertue by, or to prepare our selues to be in the grace of God, or to help him to worke as of our selues, and to further the vertue, whych is geuen to vs by the holy Spirit.

I confesse also, that by the inestimable goodnes of god, Jesus christ was geuen vnto vs for a remedy, to bring vs

from

from death to life & to restore that which perished in Adam: & to accomplish this, he that was the eternal wisdome of god his father, & of the same substance, hath put on our flesh: so ỹ he was made God and man in one person. Wherevpon I renounce & detest all heresies, which are contrary to this principle, as of Marcion, Manes, Nestorius, Eutiches, and such lyke, & also the fond fantasies that Seruet and Swengfeld, went about to bring in and set vp.

As touching the meane of our saluation, I confesse that Jesus Christ in hys death & in his resurrectiõ, hath fully finished & accomplished, all that was requisite to abolish and put away our sinnes, and to reconcile vs to God his father: & that he hath ouercome death and the deuill, to the intent that we should enioye the fruit of his victory: and also that he hath receiued the holy ghost in all abundance, for to distribute to euery one of his, according to the measure that he thinketh good.

I confesse therefore, that all our righ-

teousnes, whereby we are agreable vnto God, and whereon we must altogether rest, consisteth in the remission of sinnes, which he hath purchased vnto vs by the washyng whych we haue by hys bloud, and by that onely Sacrifice, wher by he hath appeased the anger of God toward vs. And I hold it as a detestable presumption, that men should attribute to themselues any merit, to put the least part of theyr trust therein, to obtayne euerlasting life.

I confesse then that Iesus Christ, doth not onely iustifie vs, by couering all our fauts and iniquities, but also renueth vs by his spirit, and that these two pointes cannot be seperate, to obtayne pardon for our sinnes, and to be reformed into an holy lyfe. But because vntill we depart out of thys world, there remayne many infirmities and vices in vs, in so much that all the good workes, whych we doe by the helpe of the holy Ghost, are spotted wyth some blot, we must alwayes haue oure refuge to the free Iustice, whych procedeth of the obedience

whych

whych Jesus Christ hath payde for vs: for as muche as we are accepted in hys name, and that God imputeth not vnto vs our sinnes.

I confesse that we are made partakers of Jesus Christ & of all his benefites by faith in the Gospell, when we are assured certeinly of hys promises towardes vs, which are conteined therin. And because this passeth all oure power to obtein it, therfore I acknowledge that we cannot haue this faith but by the Spirit of god, which is an especiall gift, & is not comunicate to any but to the elect which are predestinate before the creation of the world to the inheritance of saluatiō, and that frely wythout any respecte of their dignitie or vertue.

I confesse also that we are iustifyed by fayth, in as much as we thereby receiue Jesus Christ, who is geuen vs of the father for a Mediatour: and in that that we are grounded vpon the promyses of the Ghospell, whereby God testifyeth vnto vs that he taketh and claymeth vs for his childzen as iust and pure

from al spots, for as much as our sinnes are washed away by the bloud of his sonne. Wherefore I detest the dreames of them which wold make vs to beleue that the essenciall iustice of god is in vs not being content with that fre imputacion & acceptation, wherevpon the scripture commaundeth vs onely to stay.

I confesse that faith geueth vs an entrance and accesse to come vnto GOD and call vppon him, which teacheth vs to call vpon hym with assuraunce to be heard, accordyng as he hath promysed vs, & that this honour ought to be reserued to him alone, as a souerain sacrifice, whereby we declare ý we haue and hold al of him. And although ý we be vtterly vnworthy to present our selues before his maiesty, yet hauing Jesus Christ for our Mediatour & aduocate, we haue sufficient to content oure selues wyth all. Wherefore I detest that superstition which was imagined, to direct men to saincts, to the intent that we shuld haue them for patrons and aduocates to pray vnto God for vs.

I confesse that alwel the trade of godly lyfe, as the doctrine and teachyng of fayth are conteyned in the holy Scripture, and that in all perfection, so that it is not lawful to adde any thing thereunto noz to diminisshe any thyng therof. And therfoze I detest whatsoeuer men haue set vp of their owne inuentions to make articles of our fayth therof, oz to binde mens consciences to theyz lawes and statuts. Generally, I reiect all those maners and facions to serue God whiche men haue bzought in wythout the auctozitie of the wozd, as are all the ceremonies of the papistry. And I abhozre all that tyzannous yoke wherewyth pooze soules haue bene oppzessed as is the Lawe of auriculer confession, pzohibition of mariage and such like.

I confesse that the Church ought to be gouerned by the passours and Ministers, whych haue charge to pzeach the wozd of God, and minister the Sacraments, and that none ought to thzust in themselues to pzeach wythout lawfull election, to auoide confusion: and that

yf they whyche are called to thys office, execute it not faithfully, thei ought to be deposed: also ỹ all their power & superioritie cõsisteth in guiding thẽ, which are cõmitted vnto thẽ by the worde of god, so ỹ Iesus christ remaineth alwaies chiefe pastor & only master of this church, & we ought to hear none but his voice. Therfore I detest ỹ whole order of the papistry (which they cal ỹ Hierarchy) as a deuilish confusion stablished as it were in dispite of God, and to the mockerie and reproch of all Christian religion.

I confesse that beside the preachyng because of oure rudenes and infyrmitie, we haue nede of sacramentes, as of seales, wyych are to ratifie the promises of GOD in our hartes: and that there are two whych are ordeyned vnto vs by Iesus Christ: to wytte, Baptisme, and the Supper of the Lord wythout any mo. The fyrst is to geue vs entraunce into the Church: and the second is to reteine vs therein. So I reiect the fyue sacramentes which the papistes haue inuented of their owne braine.

Albeit

Albeit that the ſacraments are pledges to aſſure vs of the grace of god, yet I cõfeſſe that they were vnprofitable, except the holy Goſt ſhuld make them effectuall in vs as inſtruments, to the intent ỹ our faith ſhuld not be diſtract from god, & ſtay vpon creatures. Alſo, I confeſſe that the Sacraments are deprawed and corrupt, when they are not referred to thys end, to ſeke in Jeſus Chriſt al that appertayneth to our ſaluatiõ, and when they are applyed to any other vſe then that our fayth thereby ſhould be wholy confirmed toward hym. And forasmuch as the promes of adoption apperteineth to the ſede of the faithfull I confes that the infantes of the faythfull ought to be receyued into the Church by Baptiſme. And herein I deteſt the errour of the Anabaptiſtes.

Concernyng the Lordes Supper, I confeſſe that it is a Teſtimony to vs of the Unity that we haue wyth Jeſus Chriſt, for asmuch as he dyed not onely once, and roſe againe for vs, but alſo fedeth and nouriſheth vs with hys fleſhe

and

and bloud, that we might be one wyth him, and that his life should be communicate vnto vs. And although he be in heauen vntil he com to iudge the world yet I beleue that by the secrete and incomprehensible vertue of hys spirit, he quickneth our soules w̄ the substaunce of his body and of his bloud.

In effect I confesse that aswell in the Lordes Supper, as in Baptisme God gyueth vs in dede & accomplisheth fully that whych is there figured. But to obteyne so great a benefyte, we must ioyne the word with the signes. Wherfore I detest the abuse and corruption of the papists, which haue taken away the chiefe thing of the sacraments, to wit, the doctrine which should teache vs the ryght vse and the fruite that procedeth thereof, and haue made therof sorceries and charminges.

Also I confesse, that the water, albeit it be a fraile element, yet it doth testifie to vs in dede in the Sacrament of Baptisme the true presence of the bloud of Christ Iesus, and of his Spirit: and that

in

in the ſupper the bꝛead & wine are cer-
taine and infallible pledges, that we are
ſpiritually nouriſhed with the body and
bloud of Jeſus Chꝛiſt: & ſo I ioyne with
the ſignes the poſſeſſion and the vſe of
that which is there pꝛeſented.

And foꝛaſmuch as the holy Supper,
accoꝛding as Jeſus Chꝛiſt oꝛdayned it,
is our ſingular & ineſtimable treaſure,
ſo muche moꝛe I deteſt the Maſſe as a
moſt abominable ſacꝛiledge, & curſed a-
bomination, which ſeꝛueth foꝛ nothing
els, but to ſubuert all that Jeſus Chꝛiſt
hath left vs, both in that, that they haue
made it a ſacꝛifice foꝛ the quick & foꝛ the
dead, and alſo in all other things, whych
are cleane contꝛary to the pure inſtitu-
tion of the loꝛds ſupper.

I confeſſe that god wil haue the woꝛld
gouerned by lawes & policies, that there
may be meanes to bꝛidle & repꝛeſſe the
diſoꝛdinat affections of men. As he hath
eſtabliſhed therfoꝛe kingdomes, power,
and gouernement whatſoeuer doth ap-
pertaine to the ſtate of iuſtice: ſo he wyll
be knowen to be the auctour of the ſame

to

to the intent that not onely for hys sake we suffer our superiours to beare rule, but also that we honour & esteme them w̄ al reuerence, taking them for his lieutenants & officers, whom he hath put in authoritie to execute that charge which is lawful & holy. Therefore we must obey their lawes & statutes, pay tributes, tares, & other duties, & beare the yoke of subiectiō willingly & gladly, if so be that god who is chief gouernour, may haue his authority reserued whole in al pointes, the which to doe of his great mercy graunt the grace for Jesus christs sake. So be it.

A PRAYER TO BE SAID before a man begin his vvorke.

O Thy Lord god most merciful father & sauiour, seing it hath pleased thee to commaund vs to trauell, that we may relieue our nede, we beseech thee of thy grace so to blesse our labour that thy blessyng may extend vnto vs, without the which we are not able to continue,

and

and that this greate fauoure maie bee a witnesse vnto vs, of thy bountifulnesse and assistaunce, so that thereby wee maie knowe thy fatherlie care, that thou hast ouer vs.

Moreouer, O Lorde, we beseche thee that thou wouldest strengthen vs with thine holy spirit, that we maie faithfully trauell in our estate & vocation, without fraude or deceipt: and that we may endeuour our selues to folowe thyne holie ordinaunce, rather then to seeke to satisfie our gredie affections or desire to gaine. And if it please thee, O lorde, to prospere our labour, giue vs a minde also to help them that haue nede, according to that abilitie, that thou of thy mercy shalt geue vs: and knowyng that all good thinges come of thee, graunte that wee may humble our selues to our neighbours, and not by any meanes lift our selues vp aboue theim, whiche haue not receiued so liberall a portion, as of thy mercy thou hast geuen vnto vs. And if it please thee to trie and exercise vs by greater pouertie & neede,

then

then our flesh would desire, that thou wouldest yet, O Lorde, graunte vs grace to know that thou wilte nourishe vs continually, through thy bountifull liberalite, that wee bee not so tempted, that wee fall into distrust: but that we maie pacientlie waite till thou fill vs, not onely with corporall graces and benefites, but chieflie with thine heauenlie and spirituall treasures, to the intent that wee maie alwaies haue more ample occasion to geue thee thankes, and so wholie to rest vpon thy mercies. Heare vs, O lorde, for thy mercies sake, through Jesus Christ thy sonne our Lorde.

So be it.

O Y heauenly father God almyghty, we pray and beseche thy mercy benyngly to behold vs thy vnworthy seruants, that we may by the gift of thy holy spirit feruently desire thy kingdom: that we may know thy wyll, and worke thereafter: giue vs o lord wisdom, make vs constant, pacient and strong in thee, kepe vs lord from the syghty. Innation of the old wyly serpent, defend vs from the counsels and cursings of euil tongs, let thy mighty arme be our shild against all the malingnite of this wicked world: remember not oh Lord our offences, instruct and prepare vs to repent, to be sory for our sinnes, make vs to loue Iustice, & hate wrong, to do good and to abstaine from all euil, that we may be worthy to be called thy children; to the be honor and glory for euer and euer. Amen.

Prayers.

L Ord harken to our wordes, consider the thoughtes of our hartes, behold howe loude we cry vnto thee, let our

iust

iuſt praiers enter into thine eares which vnfainedly commeth from oure hartes. Here vs lord for we are poore & deſtitute of mans helpe, take care for our ſoules, ſaue vs thy ſeruants which wholy truſt in the: haue mercy vpō vs oh lord, for we will neuer ceaſe crying to thee for helpe, for thou art mylde & more mercifull then any tong can expres, & as often as aduerſity aſſaileth vs we wyll cry and call for help vnto thee, we wyl call vpon thee in the day time, & in the night our cry ſhall not be hidde from thee (o thou god of the heauens) the maker of the waters, & lord of al creatures. Here vs poore ſinnes calling vpon thee and puttyng our whole truſt in thy mercy, haue mercy vpon vs (oh lord god) for thy manyfold mercyes ſake forgeue vs all our offences.

Amen.

A prayer

A PRAYER TO BE SAID of the Chyld before he ſtudy his leſſon. Of the.xix. Pſalme.

Wherin ſhal the child addres his way: In guiding himſelf accordig to thy word.

Open mine eies and I ſhal know the merueiles of thy Law. Geue me vnderſtanding, and I ſhall kepe thy law, yea, I ſhall keepe it wyth myne whole heart.

LOrd, whyche art the fountain of all wiſdome & knowledge ſeing it hath pleaſed thee to gyue me the meane to be taught in my youth, for to learne to guyde me godly and honeſtly, all the courſe of my lyfe, it may alſo pleaſe thee to lighten mine vnderſtanding, the whych of it ſelfe is blynde, that it maye comprehend and receyue that doctryne and lerning which ſhalbe taught me: it may pleaſe thee to ſtrengthen my Memory to kepe it well: it may pleaſe thee alſo to dyſpoſe myne heart wyllingly to receiue it wyth ſuche deſyre as apperteyneth: ſo

that by myne ingratitude the occasion which thou giuest me, be not lost: that I may thus do, it may please thee to powre vpon me thine holy spirit, the spirit I say of al vnderstanding, truth, iudgement, wisdome, and learning, the which may make me able so to profit, that the pains that shal be taken in teaching me be not in vaine: And to what study so euer I apply my self, make me, o lord, to addres it vnto the right end: that is to know thee in our Lord Iesus Christ, that I may haue ful trust of saluation in thy grace & to serue thee vprightly, according to thy pleasure, so that what so euer I learne it may be vnto me as an instrument to help me therevnto. And seing thou doest promise to geue wisdome to the litle and humble ones, and to confound the proud in the vanitie of their wits, and likewise to make thy selfe knowen to them that be of an vpright hart, and also to blynde the vngodly and wicked, I beseech thee to fashion me vnto true humilitie, so that I may be taught first to be obedient vnto thee, and next vnto my superiours,

that thou hast appoynted ouer me: further that it maye please thee to dyspose myne hart vnfeynedly to seke thee, and to forsake all euyll and fylthy lustes of the flesshe: and that in thys sort I may now prepare my selfe to serue thee once in that estate which it shall please thee to appoynt for me when I shall come to age.

Out of the.25. Psalme.

¶ The Lord reuealeth his secretes vnto them that feare hym, and maketh them to know his allyaunce.

THE CONFESSION OF the Christian fayth.

I Beleue and confesse 2 my lord god eternall, infinite, vnmeasurable, incōprehensible, and inuisible: 3 one in substance and 4 thre in person, father, sonne and holy ghost, who by his almighty 5 power and wisdome hath not only of 6 nothing created heauen, earth, and al thinges therein conteined, and man after his owne 7 image, that he might in him 8 be glorified, but also by hys 9 fatherly prouidence gouerneth, manteyneh and preserueth the same, according to the 10 purpose of hys wyll.

I beleue also and confesse, 11 Iesus christ the only sauiour and Messias, who being equal with 12 god, made himselfe of no reputation, but toke on hym the shape of a seruant, & became 13 man in all thinges like vnto vs (except sinne) to 14 assure vs of mercye and forgyuenes. For when through our father 15 Adams trangression, we were become children of

1. Rom. 10. b
2. Gen, 17. b
psa. 63. a. 139. a
3 Gene. 1. a
ephe. 4. a
4 Gene. 1. d
1 iohn 3. b
Mar 3 d 28. d
5 Hebre 1.
prouer. 8 c
6 Gene. 1. a
ieremi. 32. b
psal. 33. c
7 Gene. 1. d
ephe. 4. a
collo 3. b
8 1. cor 6, d
iohn, 17, a
prouer. 16. e
9 Math, 6, d
Luke, 17, e
1 peter, 5, c
philip, 4. a.
10 ephe. 1. b
Math, 1, d
Actes. 1. b
1, Tim, 1, d
12. iohn. 1, c
philip. 2 a
1. Tim, 3, d
1, iohn, 5, d
Rom, 9, b
1, iohn, 2. a,

13 Hebre, 2 d philip, 2. a. peter 2, d 14, Rom, 8. f g.
15 Gene, 3, 2. Rom, 5, d, Ephe, 2. a. Gala, 3, b

of perdicion, there was no meanes to bring vs from that yoke of sinne & damnation, but onely Iesus Christ our lord, who geuyng vs that by 2 grace, whych was hys by nature, made vs (throughe fayth) the 3 Children of GOD, who when the fulnesse 4 of tyme was come, was conceyued by the power of the 5 holy Ghost borne of the Virgin Mary (according to the flesshe) and 6 preached in earth the Ghospell of saluation, tyll at length by tyrannye of the 7 Priestes he was gyltles condemned vnder Poncious Pilate, then President of Iury, and most slaunderously hanged on the crosse betwen two theues as a notorious trespasser, where takyng vpon him the 9 punishment of our sinnes, he deliuered vs from the curse of the law.

And for as muche as he beynge onely GOD, coulde not feele death, neyther beynge onely manne coulde ouercome deathe, he ioyned bothe together, and suffered hys humanitie to be punyshed with most cruell death: felynge in hym

1. Actes. 4. b
1 peter. 2 a
isay. 28. d
Rom. 9. g
2. iohn. 1. b
Hebre. 1. c
Rom. 1. a
plal. 2. c
3 Gala. 3. d
Rom 8 c
iohn. 1. d
Fphe. 1. a
4 Gala. 4. a
Actes 2 c
5 esay. 7. c
Luke 1. d
rom. 1 a
6 Actes. 10. f
rom. 1 a
7 iohn. 7 e
11. f g. 12. c
Math. 12. b
27. b
luke 23. e
Isay. 53. e
8 Gala. 3. b

selfe the anger and seuere iudgement of God, euen as if he had bene in extreme
1. Act.2.d 1 tormentes of hell, and therefore cryed
1.Pet.2.d with a loude voyce, 2 my God my God,
Isay.53.c why hast thou forsaken me?
2.Psal.12.a Thus of his fre 3 mercy without com-
Math.27.c. pulsion he offered vp himself as the one-
3.Isay.53.a ly sacrifice to purge the sinnes of all the
Heb.9.c 10.c. world, so that al other sacrifices for sinne
Gala.1.a
Rom.4 d.5.b are blasphemous and derogate from the
1.Iohn.1.b sufficiency hereof: the which death albeit
4.Col.1.c it did sufficiently 4 reconcile vs to God,
yet the scriptures commonly doe attry-
5.Rom.10.b. bute our regeneratiõ to his 5 resurrecti-
1.Pet 1.a on. For as by 6 rysing agayne from the
6.Math.28.b. graue the third day, he 7 coquered death:
Act 10.f cuẽ so the victory of our faith standeth in
1.Cor.15.c. his resurrection: & therfore without the
7.Ose 11.d one we cannot fele the benefite of the
1.Cor.15 g other. For as by his death 8 sinne was
2.Cor 13.b taken away, so our rightcousnes was re
8.Rom.4 d stored by hys resurrection.
9.Ephe,4 b
Iohn.14.c And because he would 9 accomplyshe
Ephe.2.b. all thinges, and take possession for vs in
10.Math.16.d his kingdom, he 10 ascended into heauẽ,
Luke.4.g to enlarge that same kyngdome by the
Act.1.b
1.Cor.15.b

aboundaunt

abounḋant power of his 1 spirit: by whō we are moste assured of his contynuall 2 intercession towardes GOD, the father for vs.

And although he be in 3 Heauen, as touching his corporal presence, where ỳ Father hath now set hym at hys 4 right hand committing vnto him the administration of al 5 thinges as wel in heauen aboue, as in earth beneth, yet is he 6 present wyth vs hys members euen to the end of the world, in preseruing & gouernyng vs wyth hys effectuall power and grace, who (when al things are 7 fulfylled which god hath spoken by the mouth of al his prophets since the world began) will come in the same 8 visible forme in the which he ascended with an vnspeakable 9 Maiesty, power, & company to seperate the Lambes from the Goates: the elect from the reprobate.

So that 10 none whether he be alyue then, or deade before, shall escape hys Judgement.

Moreouer I beleue and confesse the holy Ghost 11 GOD equall wyth the

1. Luke. 24, g
Iohn. 14. b
Actes. 2. a
2. Rom, 8. g
Heb. 9. f
1. Iohn. 2. c
3, Act. 1. c. 3. c
4. Col. 3. a
Rom. 8. g
He. 1. a. or. 12
5. Ephe. 1. d
Phflip 2. b
Col. 2. c
6 . Math. 28. d.
7. Ac. 3. c
Actes. 1. b.
8. Mat. 25. c
Philip. 3. d
9, Mat. 24
Actes. 10. f
1. Cor. 15. c
1. Tes. 4.
2. Tes. 1.
2. Tim. 4. a
10. Math. 3. d
1. Iohn. 5. c
1. Pet. 1. b.
1. Cor. 6.
Iohn. 16. d
Actes. 17.
11. Rom. 8. c
Gala. 4. a

father and the sonne, who regenerateth and sanctifieth vs, ruleth & guydeth vs, vnto al truth, perswadyng most assuredly in our 1 cõsciences that we be the children of God, brethren to Jesus Christ, and felow heires with him of lyfe euerlasting, yet notwithstading it is not sufficient to beleue that god is omnipotẽt, and mercifull, that Christ hath made satisfaction, or that the holy ghost hath hys power & effect, except we do 2 applye the same benefites to our selues which are gods 3 elect. I beleue therefore and confesse one holy 4 Churche, whyche as 5 members of Jesus Christ the onely 6 head thereof, 7 consent in faith hope & charity, bring the gifts of god, 8 whether they be temporall or spirituall, to the profite & furtheraunce of the same, whych church is not 9 sene to mans eye, but only knowen to god, who of the lost sonnes of Adã, hath ordeined some as 10 vessels of wrath to damnation, & hath chosen others, as vessels of hys mercy, to be sa-

1 Abac.2.a
10.1.b.10.c
1 Iohn.3.d.
2.Iohn 17.a
3.Math.16 e
Iohn.10.a
Ephe.5.b
Roma.8.a
Cant.2.c
4,Ephe.1.d
Col 1.d
1.Cor.12.c
5.Epe 4.h
6.Ephes.4.a
Philip,3 2 d
Col.2.a
7 Act.2 g.4 g
Rom.12.c
1 Cor.12,b
Ephes.4.c
8 Rom.11.a
9 Rom.9.c
Ephe.1.a b
10 Rom.8.c
ephe.5.c

sauedly which in due time, he 11 calleth to integritie of lyfe and godly conuersation,

tion, to make them a glorious Church in hym selfe.

But that Church whych is 1 visible & seene to the eye hath thre tokens & marks whereby it may be knowen. Fyrst the 2 word of God conteyned in the olde and new Testament, which as 3 it is aboue the authoritie of the same Church and only 4 sufficient to instruct vs in all thinges, concerning saluation: so is it left for 5 al degres of men, to read & vnderstand. For without this word 6 nether church, counsel, or decre can establish any poinct touchinge saluation. The second is the holy 7 sacraments, to wit, of baptisme, and the Lords supper, which sacramentes Christ hath left vnto vs, as holy signes, and seales of gods promises. For as by Baptisme, once receyued is signifyed that we (aswell infantes, as others of age and discretion) beyng 10 straungers from God, by originall sinne, are receyued into hys famylie and congregation, wyth full assuraunce, that although this rote of sinne lie hid in vs, yet to the elect it shall not be 13 imputed:

1 Math. 18. c
1. Cor. 15. b
2. Math. 28. d
Rom. 10. c
2 Cor. 3. 4
Ephe. 2 d
Iohn. 10. a.
2. Tim. 3. d
2 Peter. 1. d
3. ephe. 2 d
Math. 17. e
Iohn 10 a b
4. Iohn .20. g
2 Tim. 3. d
5. Iof. 1. b
Iohn. 5. c
6. ephe. 5. c
Math 15. b
7. Math 26. c 28. f.
rom. 4. e
ephes. 5. f
8. rom. 5. b
ephes. 2. a
Titus. 3. b
Gala. 3 e
roma. 7. d.
9, rom. 4 .a
Psal. 31. a

so

1 1.1Cor.11.c 2 4.Iohn,6.d 3 5 Hebr,5.b Iohn. 3,d 4 6,Math,8,b Luke,17 a Leui,15 d Eccle,19,b

so the 1 supper declareth that God 2 as a most prouident father, doth not onely fede our bodyes, but also spiritually nourisheth our soules, with 3 the graces and benefites of Iesus Christ (whych the scripture calleth eating of his flesshe and drinking of his blode) neyther must we in 4 the administration of these Sacramentes, folow mans phantasie, but as Christ him selfe hath ordeyned, so must they be ministred, & by such as by 5 ordinary vocatiõ are therunto called. Therfore whosoeuer reserueth & worshippeth these sacramentes, or contrariwyse, contemneth them in time & place procureth to himselfe damnation.

7 1.Cor,5.a 8 Rom,13,a Wisdom.6. a Titus,3,a 1,Peter,2,c

The third marke of this church is 6 ecclesiasticall discipline, which standeth in admonitiõ, and correction of fauts. The finall end whereof is excommunication by the cõsent of the church 7 determined if the offender be obstinate. And besides this ecclesiasticall discipline, I acknowledge to belong to this church a politike & Magistrate: who ministereth to euerye man Iustice, defendynge the good and punishing

punishing the euil. To whom we must render honour & obedience in al thynges which are not 1 contrary to the worde of god. And as 2 Moses, Ezechias, Josias, and other godly rulers purged ỳ church of god from superstition, & Idolatrie, so the defence of Christs Church appertey-neth to the christian magistrats, against al ydolaters and heretikes, as papistes, anabaptistes, with such like lymmes of Antichrist to rote out all 3 doctrine of deuils and men, as the masse, purgatorie, limbus patrum, praier to saincts and for the dead, frewill, distinction of meates apparel and daies, vowes of single lyfe presence at idol seruice, mans merites, with such like, which draw vs from the societie of Christs church, wherein standeth 4 onely remission of sinnes, purchased by Christes blod to all them that beleue, whether they be Iewes or gentils & lead vs to vaine cõfidence in creatures & trust in our owne imaginations. The punishement whereof although god often times 5 differeth in this life yet after the general 6 resurrectiõ, whẽ our souls and

1 Actes,5,c
2, Exod.32,f
2 king.18,23
2,Cor,29,35
3 Tim,4,a
Col,2,d
Matt,15.b
Isai.29 b,
He. 9.c.10.e
Actes.10.g
1.Iohn.2.a
Rom.7.c.
Gala.5.c.
Col.2 c
Rom.14 a
1.Tim 4 a
Math.19.b
1 Cor.7.b
1.cor.8.c.10.f
2.cor.6.c
Luke.17.c
Rom 3.c
1,cor.3.c
Galat 4.b
4 b Isay.33.d
Mar.28.c
Iohn.20.c
2.cor.5.d
Rom.1.b.1.b
ephes.2 d
5.2 Pet.2.a.
iude.
Rom.9
6 Actes.24.d

and bodies shall rise again to immortality, they shalbe i damned to vnquenchable fier, & then we, which haue forsaken al mans wisdome to cleaue vnto Christ shall heare that ioyefull voice: 2 come ye blessed of my father inherit the kingdom prepared for you from the beginning of the world, & so shall go triumphing with him, in 3 body & soule, to remain euerlastingly in glory where we shal see god 4 face to face, and shal no more nede to instruct one another, for we shall all know hym from the hyghest to the lowest, to whome with the sõne, and the holy gost be all prayse, honour, and glory, nowe and euer.

So be it.

1.Cor.5.c
Philip.3.d
1.Tes.4.d
2.2 Tes 4.d
1.iohn.1.c
isa.30.g.
iohn.5.c
3.math.25.d
4.1.thes 4.d
5.d.
iohn.5.c
isai.16.d
5.1 cor.13.d
1.iohn 3.a
iere.31.f
Hebre.8.c

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